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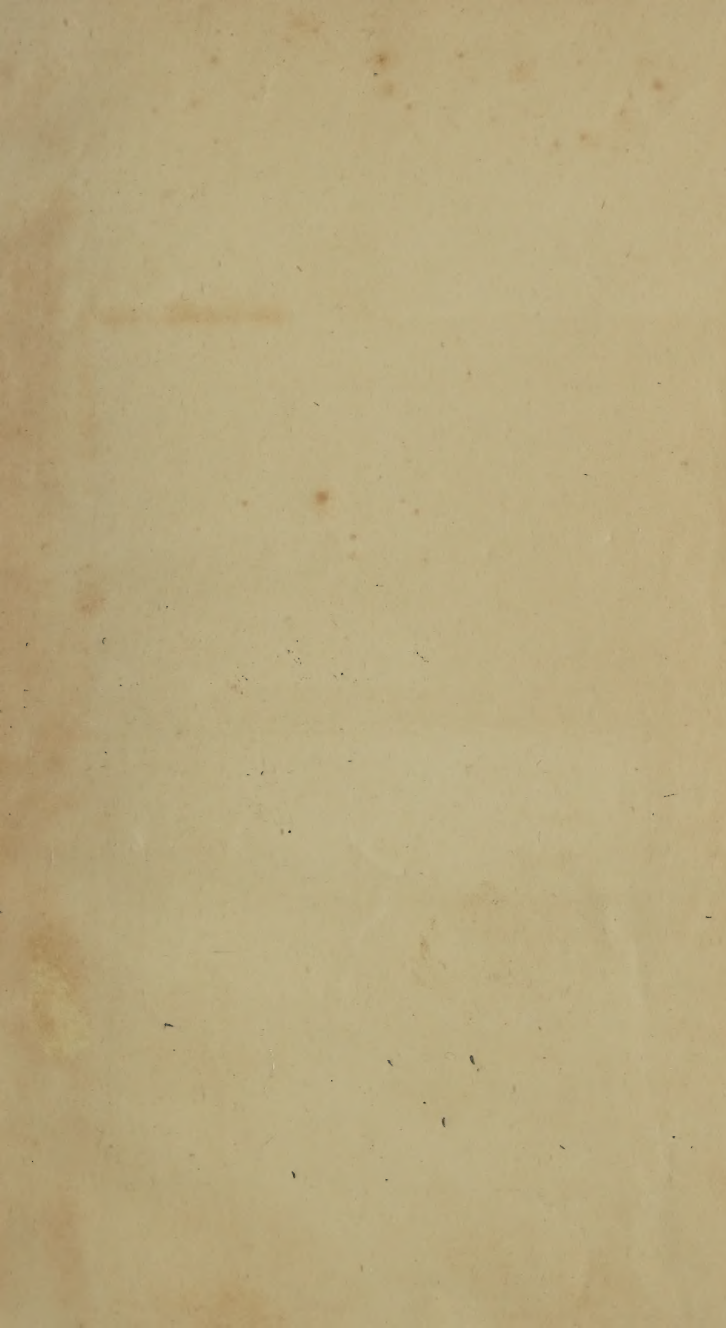
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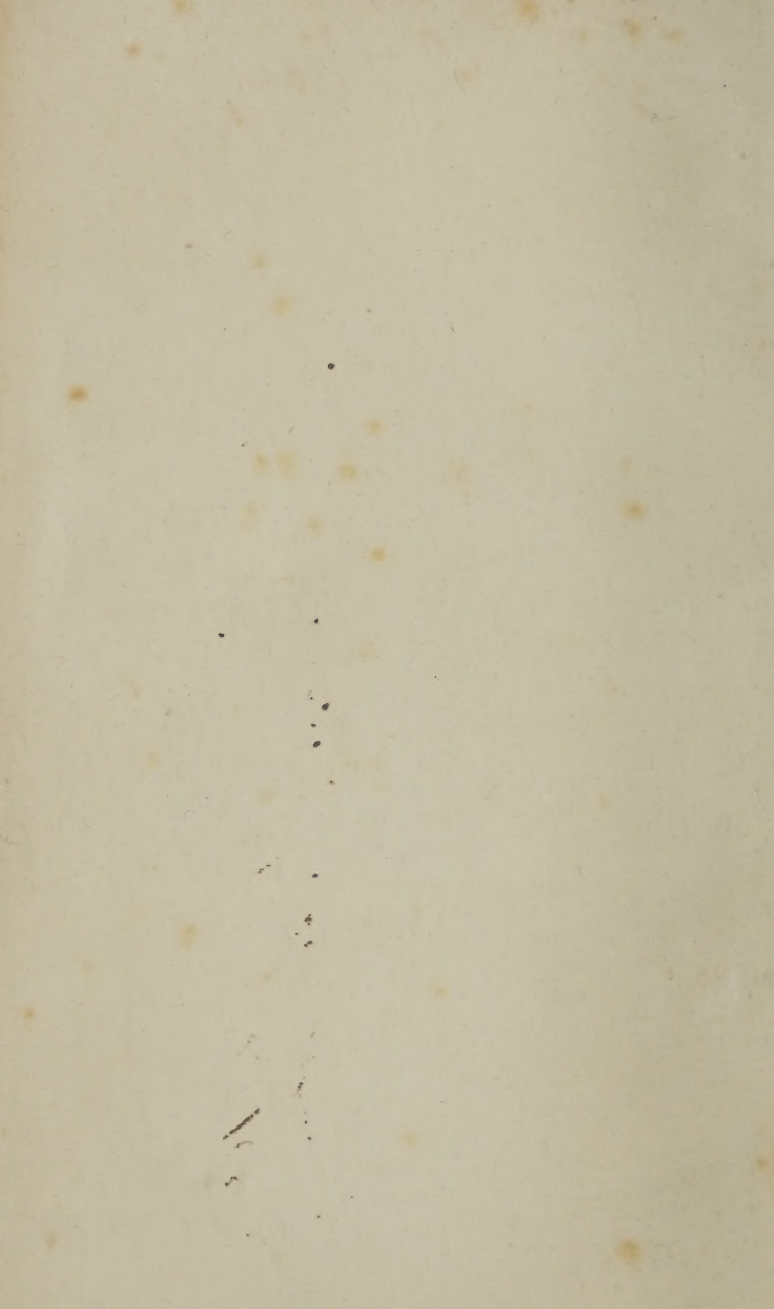
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The Messiahship of Jesus





THE
MESSIAHSHIP OF JESUS.

A
COURSE OF LECTURES.

BY
JOSEPH SAMUEL C. F. FREY,

AUTHOR OF A HEBREW GRAMMAR, HEBREW DICTIONARY, THE SCRIPTURE TYPES,
ETC.

“We have found the Messiah.”—JOHN i. 41.

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INTRODUCTION.

IN the awful fluctuations of Life and Death, a thousand millions of our race will pass into another world within the next thirty years. To each of these individuals, and to all who will follow them to the end of Time, every thing valuable in salvation depends on the decision of the question here discussed, viz: IS JESUS OF NAZARETH THE TRUE MESSIAH, THE PROMISED SAVIOUR?

Of those to whom this great question has been fully presented—that is, of the most enlightened nations of Europe and America—almost all profess, in some form, to believe the affirmative. And this belief is rapidly spreading among all nations. It is, indeed, the only Faith that is spreading universally by its own expansive power. Here and there the Pagan yet resists. The Mahometan revolts. The Deist derides, or questions. The Jew denies, and despairs.

This volume is adapted to the times. It discusses the whole question with singular kindness, calmness, conciseness, clearness, and power. It opens with an exposition of the circumstances which led to the discussion, first orally, and then in its present form. Lecture I. states, with the freedom of affection, and removes with exquisite skill, the prevalent mistakes of the Jews of our own time, which hinder their reception of the truth. The Author is able to speak of these (as few could do,) with the certainty and precision, the delicacy and force, of intimate and experimental knowledge.

Having thus prepared the way, the author, in Lecture II., unfolds the Necessity of a Mediator for our guilty race, and the First Promise of his Coming, given after the Fall. He shows that this Promise was understood by the Jews themselves as referring to the Messiah. Lecture III., treats of the subsequent promises, particularly that of the *Shiloh*, which is very thoroughly discussed. Lecture IV. proves, from the time fixed by Moses, Daniel, Haggai, and Malachi, that the Messiah *must* have appeared while the Second Temple was yet standing, that is, 1800 years ago. Lecture V. shows, that Jesus was born at the predicted time, and that all the effects foretold by Daniel, actually followed his death. It also refutes, in detail, all the Rabbinical evasions. Lecture VI. treats of the Nativity of the Messiah; the union of the divine and human natures in his person, his line of descent, his virgin parentage, the place and circumstances of his birth; and shows that all the Old Testament predictions on these points were fulfilled in Jesus of Nazareth. Lectures VII., and VIII., treat of him as *the Prophet like unto Moses*, and the consequent abrogation by him of the Ceremonial Law. Lecture X., exhibits the Messiah as the Mediator of a better Covenant. Lectures XI., and XII., show the Necessity of the Messiah's Sufferings, and that Jesus suffered all things that the Scriptures foretold, even to his Death and Burial. Lecture XIII., demonstrates the glorious fact of his Resurrection; proves that it was predicted; and points out its magnificent consequences in the establishment of our faith, hope, love, zeal, holiness and joy.

We bespeak for this valuable book the wide circulation among both Christians and Jews, Infidels and Inquirers, which its subject and its treatment so richly merit.

J. N. B.

PHILADELPHIA, *March*, 1850.

PREFACE.

THE conversion of the Jews, whether we consider the glory of God, their own salvation, or its influence on the conversion of the whole world, is an object of the first and highest importance. It has been the subject of many prophecies, of much prayer, and will surely be accomplished; and its near approach is clearly indicated by the pleasing signs of the times. Already more has been effected within the last forty years, than for centuries past.

In 1805, I commenced preaching in London to my Jewish brethren, and during my ten years ministry, not less than eighty of them made a public profession of faith in the blessed Jesus. In 1815, the society originally composed of Christians of different denominations, became exclusively Episcopalian, and my connexion with them, as their Missionary, was necessarily dissolved, but our friendship has continued hitherto.

This society has since gone on with Christian zeal and success beyond expectation. It employs more than forty Missionaries, eighteen of whom are converted Jews; besides thirteen other converted Jews settled in different churches; and the number of Jews who have made a Christian profession, is not less than three thousand. Who is not constrained to say, "What has God wrought!"

On my return from Europe, about three years ago, finding that there were not less than 50,000 Jews in the United States, I commenced preaching a course of lec-

tures, to them in this city, and hope some good was done. I have since visited most of the sea-ports, (for in them my Jewish brethren are the most numerous,) and delivered lectures to them, and preached also in more than 800 different churches in the Southern and Western States, to excite an interest in behalf of the seed of Abraham.

Last fall I returned, after having travelled more than 10,000 miles, and preached about 900 times. In the city of New York I delivered the present course of lectures, which were well attended both by Jews and Christians. We also had weekly prayer meetings, one exclusively of Jews, and we found it "a good and pleasant thing for brethren to dwell together in unity."

As it respects the following Lectures, I hope they will be found not inferior to my former publications, which I believe have met with general approbation and encouragement. They have been highly recommended by more than forty ministers of different denominations in this city. I have not aimed to find anything new, but have spared no pains to make them useful; and I humbly trust they are calculated to convince the Jew that Jesus of Nazareth is the promised Messiah, and the Son of God; to establish the believer in his holy faith, and to awaken the careless sinner to a concern for his precious soul.

That they may be eminently blessed to every Reader, is the prayer of the

AUTHOR.

NEW YORK, *April*, 1844.

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COURSE OF LECTURES

ON THE

MESSIAHSHIP OF JESUS.

LECTURE I.

Introductory Discourse.

“And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren.” *Gen.* 13: 8.

Men and brethren of the stock of Israel, and all that fear the Lord, permit me to invite your serious attention to the wise, prudent, and judicious advice of our venerable father, Abraham, given to Lot, his nephew, contained in the words just read.

From the text, it appears that there had been some contention; and the context informs us of the cause, the extent, and the conclusion. Both Abram and Lot increased in riches, and that produced trouble and contention; but it was not between Abram and Lot, but between their herdmen; and it led finally to a mutual and friendly separation.

Now, my beloved brethren, I am situated somewhat similarly to our venerable father. For more than forty

years past, there has been a little contention between me and you, my dear people. Not about worldly concerns, for, like the Apostles of my Lord and Saviour, I can truly say, "Gold and silver, I have none." Nor have I ever fallen out with any man about the things of this world. In imitation of our fathers, Abram, Isaac, and Jacob, I seek for a better country, even a heavenly. Our difference is of a religious nature. Not on any of the doctrines of the Christian Religion, for I have shown elsewhere (see Joseph and Benjamin) that every doctrine contained in the New Testament, was originally revealed under the Old Testament, though not so clearly, and I have proved, from the writings of our ancient Rabbins, that they believed them. We differ on one single point only, viz. : "Whether Jesus of Nazareth was the promised Messiah or not." Our nation deny it; the Christian world affirm it. This all-important question can only be decided by an appeal to the unerring Word of God. On this subject I propose, by Divine permission, to deliver a course of lectures in this place every Lord's day evening, during this and the next two months.

The lecture this evening is introductory; designed to rectify some mistaken ideas which have prevented many of my dear people from examining the Christian religion.

1. It is a sentiment as false as it is common, "that no man ought to change the religion of his parents." This principle is contrary to reason, to universal practice, and to the word of God. It is the province of reason, on every subject, to examine its nature, to weigh the evidence brought in its favour, and to judge of its importance or value. Hence, the man most cautious before he enters on any engagement, is considered and applauded as most judicious, prudent, and careful. The

husband-man, the mariner, the mechanic, the artist, the lawyer, and the statesman, each and every one considers it his duty and privilege to depart from the mistaken views, principles, modes, and manners of his forefathers, and to follow the more correct, improved, and useful ideas and principles of the present day ; and why should we not be much more careful to examine and compare the religious sentiments received from our parents and teachers with the Bible, the only standard of religious truth, and to renounce EVERY error, let the consequences be what they may ? Surely it is of infinitely greater importance to secure our spiritual and eternal happiness, than to improve our temporal and worldly circumstances. For “ what is a man profited,” says the Lord of heaven and earth, “ if he gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?” Matt. 16 : 26. This mistaken and very pernicious sentiment is also contrary to the Word of God ; for here we are expressly told that God has sanctioned those who had left the religion of their parents, and became proselytes to the Jewish religion. It is also promised, that in the days of the Messiah, all nations shall renounce their false religion and worship Jehovah. Hence the Lord Jesus Christ commissioned his apostles and ministers to preach his gospel to every creature, and to open the blind eyes of the Gentiles ; to turn them from darkness to light, from their dumb idols, to serve the living and true God.

It is strange, indeed, that any who profess the name of Jesus should dare to assert such a principle, in direct opposition to the command of Christ ; and yet they tell us that he was the best teacher, and has set us the best example. But to return to our subject. All our nation know and approve of the conduct of our venerable father

Abraham, who forsook the idolatrous religion of his parents, and embraced the holy religion we profess. For "thus says the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods." Joshua 24 : 2. I am aware that it is said, "Abraham had an especial call from God to do so." True; at that time there was no written word of God, and he spake to his people in dreams and visions of the night; but now, since God has made known his will and mind in the sacred Scripture, concerning all things necessary to faith and practice, we have no farther promise of a new revelation, but must be guided by the Bible, and the Bible only. Oh, my beloved brethren, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Christ." John 5 : 39.

I proceed to rectify another common mistaken idea, frequently asserted by you, my beloved brethren, viz. : 2. "It is impossible for a real Jew, a descendant of Abraham, to become a Christian, or die as such." Now this is an assertion without proof, and is contrary to well-known and established facts. The Lord Jesus Christ, the author of our holy religion, was himself a Jew, of the seed of Abraham, of the tribe of Judah, and of the family of David, and he lived and died in the profession as the promised Messiah and the Son of God. All the Apostles of Christ were Jews, and died as martyrs in defence of the Christian religion. After the ascension of Christ, there were one hundred and twenty disciples waiting for the promised Spirit, and all these were Jews. On the day of Pentecost, fifty days after the resurrection of Christ, 3000 made a public profession of the religion of Jesus, the greater part of whom were Jews; and soon

after, 5000 were added to the church, and many of the priests became obedient to the faith. When the apostle Paul came up to Jerusalem, and had informed the elders of his success in preaching the gospel to the Gentiles, they glorified the Lord, and told Paul that myriads of the Jews also had believed. Acts 21 : 20. And permit me, my beloved brethren, to recommend to your serious consideration, the striking conduct of one of our nation, who was a real Jew, but embraced the Christian religion, died a martyr, and whose motives have never been impeached. I refer to Saul of Tarsus. He was a Hebrew of the Hebrews, of the tribe of Benjamin, a member of the Pharisees; brought up at the feet of Gamaliel, the chief Rabbi, and had made greater progress in the Jewish religion than any of his cotemporaries; he hated Christ, and persecuted the saints even unto death; and yet this very Saul of Tarsus became a believer in Christ, counted all things—all the privileges, honors, and pleasures he might have enjoyed—he counted them but loss and dung for the excellency of the knowledge of Christ Jesus his Lord; he preached the gospel more abundantly, to the Jews first, and also to the Greeks; he counted it an honor to suffer for the name of Jesus, and died as a martyr for the truth of the Christian religion. During all the ages of the Christian dispensation, God has had a remnant of the house of Israel, according to the election of grace, who have lived and died in the faith of the gospel. And blessed be God, that even in our day, there is a goodly number of our dear people, who are not ashamed nor afraid to confess Jesus as the promised Messiah, although they have been obliged to forsake father and mother, and all that nature calls great and good.

In 1802, when I commenced preaching to our people

in London, we did not know of another converted Jew ; and since that time more than 3,000 have made a public profession of faith in the Lord Jesus Christ, and not less than 35 converted Jews are now preaching the glorious Gospel of the blessed God. Let us not despise the day of small things !

3. The next mistaken idea prevalent among our nation is, “ that the Jewish and the Christian religion are in direct opposition to each other, and that the former is unchangeable.”

This mistake arises from confounding the words *Religion* and *Dispensation*. The *former* is the same in all ages ; the *latter* has varied in different periods of the world. True religion consists in love to God and love to man. This is the sum of the moral law, and is as unchangeable as the blessed Lawgiver himself. Our first parents were bound to keep this law before it had been engraven on the tables of stone. But in addition to this law, Jehovah was pleased to give them also a positive law, prohibiting them from eating of the fruit of the tree of knowledge. This law they broke, and thereby committed a moral crime, which produced a separation between them and the blessed God. They could henceforth no more hold any communion with God, or have any religious intercourse with him. “ For how can two walk together except they be agreed.” Jehovah remained holy, just, and righteous ; but man became a guilty creature, and unholy from the crown of the head to the sole of the foot. A new way of worship, or dispensation of religion, was now made known, viz. : to worship God through a Mediator, who was to bruise the head of the serpent, or to destroy the works of the devil, and sacrifices were immediately appointed to show the way in which this work was to be accomplished,

and the blessed effects to be produced by it, as will be shown in our next lecture. This dispensation continued from Adam to Moses, with but little change. This was a kind of private or family worship; the head of every family was a prophet, priest, and king unto God. He taught and instructed his own family, offered up his own sacrifices, and governed his children and domestics in the fear and admonition of the Lord.

The next dispensation of religion, is that from Moses until the coming of the Messiah. The moral law was engraven upon tables of stone; the ceremonial law was extended and enlarged, and a political code of laws was added. For Jehovah was their king, and they were his chosen subjects. The third dispensation of religion is called the Christian dispensation. Under this dispensation, the moral law remains unalterable; but the ceremonial and political laws are abrogated and done away; possessing the substance, the shadow is no longer needed. All these points will be more fully considered in future lectures.

The division and distinction of these three different dispensations is not peculiar to Christians. Our famous Rabbi, *Yehuda hachased*, Judah the righteous, who lived about 150 years before Christ, has said, that as the world was made in six days, and the seventh was the Sabbath, and as 1000 years are with the Lord as one day, so the world was to be 2000 years without the law, 2000 years under the law, and 2000 years under the government of the Messiah; and the 7000th year would be the Sabbath of rest, or what Christians call the millennium. We shall also have occasion to show in future, from the writings of ancient Rabbins, that the Messiah was to abrogate the ceremonial law, and give a new law to his people.

4. The next mistaken idea of our dear people which I wish to rectify, is, "their confounding the first and the second coming of the Messiah." This was the chief cause why our nation rejected Christ, and has continued to this day a stumbling-block and a rock of offence. It is evident that our people, in the days of Christ, expected that the Messiah would appear but once, and live for ever ; that he would neither suffer nor die. It is certain that they did not look for a spiritual Messiah to save them from sin and hell ; but they expected a mere temporal deliverer, who should free them from the galling yoke of the Romans, to set up the throne of David his father, sway the sceptre of universal dominion, and raise his Jewish brethren up to the enjoyment of riches, honours, and earthly pleasure, and that the Gentiles would have neither part nor lot in the matter.

Hence, when they saw the Lord Jesus Christ possessed of Almighty power, that he could command legions of devils, and they instantly obeyed him, they greatly rejoiced, and wanted to make Jesus a king ; but when he plainly told them, ye are mistaken in your expectations, my kingdom is not of this world, the Son of Man came to seek and save them that are lost, and he must be crucified and slain ; then they cried, "Away with him ! away with him ! we will not have this man to reign over us ;" he is a deceiver, and an impostor ; he says he is the Messiah, but he does not answer the character which our Rabbins have given of the Messiah ; and as a deceiver and false prophet he ought, according to our law, to be put to death, and they cried, "Crucify him ! crucify him !" Now the priests, scribes, and lawyers, no doubt, knew better, for they must have been acquainted with the Scriptures that speak of a suffering Messiah, as well as of a glorious king ; hence our Lord's indignation was

directed against them ; but the people at large had but little opportunity of knowing the Scriptures ; for at that time printing had not been known, and the copies of the Bible must have been very few, and exceedingly expensive. Hence, in the days of Hezekiah, there was but one copy of the law to be found. The people, therefore, ought rather to be pitied than harshly condemned. Hence the blessed Saviour, when nailed to the cross, prayed for his murderers, saying : “ Father, forgive them, they *know not* what they do.” Farther, let it be observed, that the very Apostles of Christ, after that they had been with him for more than three years, still labored under the same mistake. They, no doubt, sincerely believed that Jesus Christ was the promised Messiah, the Son of God, but they had no idea of his dying to save sinners. And when Jesus told them how he must go up to Jerusalem to suffer and to die, Peter said, “ Be it far from thee, Lord, this shall not be done unto thee.” Matt. 16 : 21, 22. They expected him to restore the kingdom unto Israel, and vied with each other who should be the greatest in that kingdom, and inquired, “ What shall we have who have forsaken all and followed thee ?” Hence, when they saw Christ actually crucified and put to death, their faith was shaken ; they were scattered and sad, till Jesus Christ, on the day of his resurrection, opened to them the Scriptures, and showed to them out of the law, the prophets, and the book of Psalms, how the Messiah must FIRST suffer, and then enter into his glory. His first coming was to suffer and die ; his next coming will be, not personal but providential, to sit upon the throne of David his father, and reign for a thousand years upon the earth as king of the Jews and king of the nations. More hereafter.

I shall now conclude by refuting one more mistaken idea of our dear brethren, which I believe has done more than anything else in prejudicing their mind against our blessed Saviour and his religion ; and of exciting a spirit of disgust and enmity against Christians, viz. :

5. "Their mistaken ideas of the character of Jesus, and of the nature of his religion." For ages together few, very few of our people have seen the New Testament. Hence they judged of the character of Jesus merely by what they have been taught in their youth by their parents and teachers, who have represented the blessed Jesus as having been guilty of all manner of abominations. No wonder, therefore, they hated him with a perfect hatred. In like manner they judged of the character of the Christian religion by the conduct of its professors. For as the tree is known by its fruit, so is the religion of a man known by his life and conduct. But I allude more particularly to their conduct towards our people. The cruel manner in which they have been treated in every Christian country, these United States excepted, has prejudiced their minds against the Christian religion, and kindled a spirit of hatred towards them.

It is needless, and it would be too painful to my feelings, to give but a brief statement of their sufferings. Three times have they been banished out of Britain, and their property confiscated ; eight times they have been driven out of France ; in Spain, Portugal, and Italy, &c. they have been shut up in prisons, tormented in the inquisition, and massacred by thousands ; and all this was done under the profession of the Christian religion. And why should it be thought strange that the Jews hated these robbers and murderers, and despised and hated their religion ? Verily, I myself did so till I was twenty-five years of age, but when at that time I first read the

New Testament, I was astounded beyond expression, and asked an aged, venerable minister, "How is it possible that a religion, like that of the New Testament, which is the very image of Jehovah, love itself; a fountain of benevolence toward all mankind, and a perfect code of laws, holy, just, and righteous, should teach men to act so cruelly and unjustly?" His answer was, "It was not the religion of Jesus, the religion of the New Testament, that taught them to act thus, it was the religion of the Pope; it was not the disciples of Jesus that acted thus, but it was the Roman Catholics who so cruelly treated the poor Jews." Oh, said I then, let my Jewish brethren know this, for they think as I thought, that every one who is not a Jew, is a Christian; they know no difference between a nominal and a spiritual Christian; between him that is born only of the flesh, and him that is born of the Spirit. Speak of regeneration, and they will say, as Nicodemus did, "How can a man be born again when he is old?" I said then, and that is forty-seven years ago, send missionaries to the Jews to preach the gospel to them, that they may hear what the Christian religion is; furnish them with the Old and New Testament, especially in Hebrew, and they will soon find out that in Jesus Christ all the predictions concerning the Messiah have been fulfilled, and that consequently he is the Messiah.

Little did I expect at that time to live and see the wonderful change which has since taken place. The conduct of Christians toward the Jews, and the conduct of the Jews toward the Christian religion, is unparalleled in their history. Not only have their temporal circumstances been greatly meliorated, but their spiritual and eternal welfare has also been greatly promoted.

The indefatigable labours of the dear missionaries,

travelling among our people in Poland, Russia, Prussia, Germany, Holland, and Palestine, have been greatly blessed in removing prejudices, stirring up a spirit of inquiry, and convincing many of the truth as it is in Christ Jesus our Lord.

Oh, that the same spirit of zeal, activity, and usefulness, may be speedily witnessed in this happy country, in behalf of the fifty thousand Jews scattered throughout this land. And may the first fruits which I have already met with, be holy unto the Lord, and may soon a plentiful harvest follow. Before I sit down, permit me, my beloved Christian friends, to address to you a word of exhortation. Whilst I am sowing the seed, do not forget to water it with your prayerful tears. Remember that a Paul may plant, and Apollos water, it is God only that can give the increase. While it is the duty of every Christian to pray for all men, surely the Jews have a greater claim. You pray for the conversion of the Gentiles, and you do right, but they have never prayed for you as the Jews have. Need I to tell you that the Jews have prayed for the conversion of the heathen long before Christ was born? David, the sweet singer in Israel, and all the congregation of the Lord, continually prayed that God would send forth his light and truth to all people, that the name of Jehovah, or Jehovah's anointed, the Messiah, might be known from the rising of the sun, to the going down of the same, and that all nations might be blessed in him, and all men call him blessed. Is it then not reasonable that believing Gentiles should again pray for the unbelieving Jews? Besides, let us ever keep in mind that none of our prayers will come up before Jehovah as a sweet smelling savour, unless they are perfumed with the incense of the dear Redeemer, but the Redeemer himself

was a Jew ; and while he is interceding for us in heaven, let us not forget to pray for his brethren and kinsmen after the flesh.

Again—If Paul, a Hebrew of the Hebrews, considered himself a debtor to the Greeks, as well as to the Jews, let not believing Gentiles forget their duty toward the seed of Abraham ; “for through their fall, salvation came to you, that through your mercy, they also may obtain mercy.” My beloved brethren, meet the Jew with kindness and good will. Tell him I am glad to meet you a son of Abraham, for from your fathers, we poor Gentiles have received the word of God, and a precious Saviour. Invite him affectionately to your house on a friendly visit, persuade him to accompany you to the sanctuary, and study to speak friendly and feelingly about the salvation of his precious soul, and who can tell a word in season ? how good it may be. Perhaps you may have read, in my narrative, that 47 years ago a fellow-traveller in a stage, said but a few words to me about Jesus Christ, which led me to search the Scriptures, and I found him of whom Moses wrote, and whom to know is life eternal. Now to God the Father, and the Son, and the Holy Ghost, the one Jehovah, be all honour and glory. Amen.

GENTILES PRAYING FOR THE JEWS.

I.

Father of faithful Abra'm hear
Our earnest suit for Abra'm's seed ;
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ by their rejection gain.

II.

Out cast from thee, and scatter'd wide,
Through every nation under heaven,
Blaspheming whom they crucifi'd,
Unsav'd, unpity'd, unforgiven :
Branded like Cain, they bear their load,
Abhorr'd of men, and curs'd of God.

III.

But hast thou finally forsook,
For ever cast thine own away ?
Wilt thou not bid the murderers look
On him they pierc'd, and weep and pray ?
Yes, gracious Lord, thy word is past ;
"All Israel shall be sav'd at last."

IV.

Come, then, thou great Deliverer, come,
The veil from Jacob's heart remove :
Receive thy ancient people home,
That, quicken'd by thy dying love,
The world may their reception view,
And shout to God the glory due.

LECTURE II.

Necessity and Promise of a Mediator.

PREPARATORY to the lecture of this evening, we shall read the 42d chapter of Isaiah, from verse 1-9 : “ Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth : I have put my Spirit upon him ; he shall bring forth judgment to the Gentiles,” &c. &c.

The prophet Isaiah has frequently been styled “ the evangelical prophet,” the prophet that declared good news, that published glad tidings ; and well he deserves that title, for he has spoken more of the good news concerning the Messiah, than all the other prophets together ; especially from the 40th chapter to the end of the book. Should it be asked, concerning the prediction I have just read, “ Of whom does the prophet speak ? of himself, or of another ? ” I might easily show, from the testimony of our ancient Rabbins, as well as from the New Testament, that he spake of the Messiah that was to come. See Matt. 12 : 18-21.

In this passage the Holy Spirit, the spirit of prophecy, has described the Messiah as the Servant of Jehovah ; chosen and appointed by him, to accomplish a certain work ; fitted and prepared by him for it ; supported and upheld under it ; and that he would successfully finish it to the perfect satisfaction of his Father. This is not the only place where the Messiah is called the “ Servant of Jehovah.” For, notwithstanding his being the eternal, “ Son of God, the brightness of his glory, and the express image of his person,” Heb. 1 : 2 ; yet in due time he was to become incarnate, to assume our nature, and act

as his Father's servant. Phil. 2 : 5-8. Hence we read, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." Isaiah 52 : 13. This prediction is applied to the Messiah, both by modern, as well as by ancient Rabbins, as will be shown hereafter. Remarkable is their paraphrase : they say ; "the Messiah shall be exalted above Abraham, be higher than Moses, and extolled above the angels." This sentiment was so well known in the days of the Apostle Paul, that in writing his Epistle to the Hebrews, to fortify them under their trials, and to establish them in their faith in Christ, he lays it as a foundation, and confirms it by proving, in the first chapter, that Jesus Christ is above the angels ; in the 2d chapter, he shows that he is greater than Moses ; and, in the 4th chapter, he demonstrates him to be superior to Abraham.

The work mentioned in our text, which the Messiah was to accomplish, is that of Mediator, and which is the subject of our present lecture. Relying on the aid of the Holy Spirit, I propose to show the necessity and promise of a divine Mediator.

I. To deliver men from their present misery, and to restore them to their lost happiness, a divine Mediator was necessary.

1. A mediator is a person that manages or transacts between two contending parties, in order to reconcile them. The parties at variance, we now speak of, are God and man ; God as the offended party, and man as the offender. "There is one God," says the apostle, "and one Mediator between God and man, the man Christ Jesus." 1 Tim. 2 : 5.

In the former lecture we simply noticed, that when God had created our first parents, Adam and Eve, he entered with them into a covenant, or, more correctly

speaking, he gave them a positive law, forbidding them from eating of the fruit of the tree of knowledge of good and evil, and the penalty annexed thereto was death. This law they broke, and the consequence was, an immediate separation between God and them. Hence, as soon as they heard the voice of the Lord walking in the garden, they were afraid, and hid themselves from the presence of the Lord God, among the trees of the garden. Gen. 3: 8-10.

2. To effect a reconciliation between these parties, a Mediator was necessary. Not on the part of the blessed God; for he would have remained unchangeably happy had he left fallen man to perish, as he has left fallen angels; but the necessity is on the part of men. If they are to be delivered from their present misery, and restored to their lost happiness, a Mediator was needed to do for them what they could never have effected.

3. That all mankind suffer the consequences of Adam's transgression, is evident from the fact, that "death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression." Rom. 5: 14. Now it is a universal principle, that where there is no law, there can be no transgression; and, consequently, no punishment; but from Adam till Moses, or the giving of the law by Moses, no law was existing to which the penalty of death was annexed, except that of nature; no man, therefore, could be said to be guilty of death, except as a transgression of that law, the penalty of which was death, and yet all the posterity of Adam down to Moses did die. Their death, inasmuch as it prevailed universally, even over infants themselves, demonstrated such law in existence; it must, therefore, have been the effect of Adam's trans-

gression, as their covenant head and representative. Hence the inspired apostle assures us, that Adam was the cause of death to all men. "For," says he, "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. In Adam, as the common parent of the human race, and the federal head of all his natural posterity, they all sinned and died; the sentence of death passed upon them in him. They became subject to a physical death, which has ever since reigned over mankind, even over infants, such as have not sinned after the similitude of his transgression.

I might likewise produce many proofs from the writings of our ancient Rabbins, to show that they considered Adam as the representative of the whole human race; and that the consequences of his sin, both as it respects punishment and depravity, descended upon all his posterity. A few quotations may suffice. "Adam was the head of all the children of men." *Bem. Raba*, fol. 198, 3. "In the day that Adam was created, all things were finished, so that he was the perfection and complement of the whole workmanship of this world; therefore, when he sinned, the whole world sinned; whose sin we bear and suffer, which is not so in the sin of his posterity." *R. Menachem Rakan*, in *Sec. Bereshith*. In the Targum on *Eccl. 7: 29*, it is said, "God made the first man upright and innocent before him, but the serpent and Eve seduced him, and gave cause why the day of death should come upon him, and on all the inhabitants of the earth." *R. Joseph Albo* says, "All the punishments relating to Adam and Eve for their first sin, belong unto all mankind." *Lib. I. ch. 11*. With respect to depravity it is said, "when Adam sinned he drew upon him a defiled power, and defiled himself and all the people of the world." *Zohar*, *Gen. fol. 37, c. 1. Men. Ben. Israe.*

says, "This vitiosity and contagion proceeding from the sin of our first parents, have invaded both the faculties of our rational souls, both the understanding and the will." Pref. to his book *De fragilitate humana*.

4. But let us bring the subject home to ourselves. For besides the imputation of Adam's sin, it may well be said of each and all of us: "Oh Israel! thou hast destroyed thyself." Hosea 13: 9. Our actual numberless and aggravated sins are sufficient to sink us into an abyss of everlasting misery. We are "transgressors from the womb," and have been adding sin unto sin, and iniquity to iniquity; so that if we could reckon them up, oh, how vast the sum! they may fitly be compared to the sand upon the sea-shore for multitude.

Now, by the reason of sin, all mankind have lost communion with God, his favour, which is life, and his loving kindness, which is better than life. "Your iniquities," says the prophet, "have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59: 2. Every sinner is exposed to the wrath and curse of God; Eph. 2: 3; Deut. 27: 26; to death, the wages of sin; Rom. 6: 23; and to the never-ending misery of hell's torment. Mark 9: 43, 44. Besides,

5. Man is utterly unable to deliver himself from his present wretched condition. He can neither procure the pardon of his sins, and a title to eternal life; nor can he free himself from the power of sin, nor fit himself for the enjoyment of eternal glory. We may well inquire: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born

for my transgressions, the fruit of my body for the sin of my soul?" Micah 6 : 6, 7. A God of infinite goodness delights not in shedding the blood of his creatures, nor can we suppose him to be pleased with the effusion of the blood of his animals. The institution of the legal sacrifices could not be exemplary to man, nor expiatory to God. What virtue could the pangs of a dying beast represent to him? No other end could be imagined but an acknowledgment of guilt, the desert of sin, the debt of death, the necessity of a higher satisfaction, and the raising the worshippers up to a faith in the promise of God, that another more valuable sacrifice should be put in the room of the sinner, to take away that sin which the blood of beasts and the eternal groans of men were not able to remove. Hence appears,

6. The necessity of a Mediator, and the work which he had to perform. He must unite and perform the offices of Prophet, Priest, and King. A few words on each must suffice.

It was necessary that he should make known the will of his Father. Every part belonging to salvation, is matter of pure revelation. The volume of nature affords no light on this subject. The book of redemption, is that sealed book which none could open or reveal but the Son of God. Hence saith the Messiah : "I will declare the decree." Ps. 2 : 7. He was not only to be "the glory of his people Israel," but also "a light to lighten the Gentiles." Luke 2 : 32. Jehovah himself speaks in our text, saying, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42 : 6, 7.

It was also required that the Messiah should perfectly obey the law of God. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa. 42 : 21. The holy law of God, given to man in innocency, as a covenant, being violated and broken, and the authority of the great law-giver affronted and opposed by man's disobedience; the Messiah, the second Adam, was to be made under the law, to bring in an everlasting righteousness, and not only fulfil the law, both in its precepts and penalty, but to magnify it, and make it honourable. To add a new lustre and glory unto the law which it never had before, through the dignity of his person who should obey it, behoved the surety of the better covenant, in order to the fulfilment of the conditional part, to perform a series of universal and spotless obedience to the moral, Jewish, ceremonial, and mediatorial laws, from the commencement to the conclusion of his life.

Farther—The Messiah must also make satisfaction for the numerous and aggravated offences of his people. Herein the second Adam, from heaven, differs from the first. Of Adam, in paradise, it was required only to obey, but the second Adam was both to obey and to die. For the Messiah undertook to act as the representative and surety of *sinful* men, who have not only come short of the obedience which the law requires, but, by violation of its precepts, have incurred its penalty. Thus was the work assigned to the surety, far more arduous than that assigned to the head of the first covenant.

In order that we might escape eternal death, and obtain eternal life, our surety was not only to spend a holy and meritorious life, but he was also to undergo an accursed and expiatory death. Man was a *criminal debtor*; the debt must be paid: the Messiah, by agree-

ment, puts himself in the sinner's stead ; to pay his debt, submit to the revenging arm of justice, and thereby release the prisoners. He was to be made under the law, to redeem them that were under the law ; as we were under the law, so was the surety to bear the curse of the law for us ; that whatsoever power the law had over us, in regard to its precepts, the Messiah was to obey ; whatsoever, in regard of its curses, he was to undergo ; and thus undertaking for us, he was to endure the stroke of his Father's wrath, to which we sinners were liable.

As the proper and primary design of sacrifices was to expiate typically for sins, so the Messiah was to expiate really for the sins of his people ; God laid their iniquities upon him, and then punished them in him, so that he bore the penalty which sinners themselves should have undergone. Man having sinned, either he himself or his surety must suffer the punishment thereby deserved. God would have sin punished somewhere ; the Messiah, therefore, having put himself into the *sinner's stead*, he must bear the punishment due to the sinner. For though God would so far *release* his law, as to admit of a substitution or commutation as to the *person suffering*, yet he would have its penalty inflicted either upon the proper offender himself, or upon the Saviour, who was willing to interpose for the offender, so as to suffer what we should have suffered. Hence all those predictions which so minutely, emphatically, and prophetically speak of the Messiah as “ a man of suffering, and acquainted with grief ; whose face was marred more than any man ; who was smitten and stricken of God ; wounded and bruised for our iniquities ; poured out his soul unto death ; his soul making an offering for sin ; cut off, but not for himself. His hands and feet

pierced." Hence the awful commission of Jehovah, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered." Zech. 13 : 7. This was the sacrifice which God required exclusively of all others as to any satisfaction. Hence said the Messiah : "Sacrifice and burnt-offering thou wouldest not ; in them thou hadst no pleasure : then said I, Lo, I come." Ps. 40 : 6, 7. He pronounced them utterly useless for the satisfaction of justice, though fit to prefigure the grand sacrifice intended.

It was farther required of the Messiah, that he should employ his mighty power, and extensive authority, for the important purposes of God's glory and man's salvation. The people committed to his charge were not only to be purchased by his blood, but he was to make them willing in the day of his power ; he should rescue them from the hand of the mighty one, should watch over them during their pilgrimage in the wilderness, and, as the true Joshua, safely conduct them through the river Jordan, and bring them into quiet possession of the heavenly Canaan.

The above statement is corroborated by the testimony of our Rabbins. Jehovah is introduced as addressing the Messiah thus : "Righteous Messiah, those who are hid with thee, are such whose sins in time shall bring thee into grief ; thy ears shall hear reproaches, thy tongue cleave to the roof of thy mouth ; thou shalt be wearied with sorrow." The Messiah answered, "Lord of the world, I joyfully take them upon me, and charge myself with their torments ; but upon this condition, that thou shalt quicken the dead in my day." "God," says the Rabbi, "granted him this ; and from that time the Messiah charged himself with all kinds of torments,

as it is written, Isa. 53: 5, he was afflicted," &c. *R. Haddarshan*, in Gen. 1: 1. *See Charnock*, vol. ii., 191. *Magee*, on the Atonement, vol. ii. p. 369.

Again—We are told "that the Messiah taketh upon himself the afflictions and punishment of Israel; and if he had not diminished or made light the affliction, not any one in the world would have been able to bear the punishment of the law. Whilst Israel dwelt in their own land, they kept off all manner of afflictions and evil diseases by means of sacrifices; but now the Messiah takes them away, as it is written, he was wounded for our transgression." Isa. 53: 5. *Yalkut Chadash*, No. 29, fol 154, c. 4. We observe next, that—

7. Such a Mediator must be a volunteer; he cannot be compelled to undertake the office. Hence David, speaking of the Messiah, says, "Sacrifices and offering thou didst not desire; mine ears hast thou *opened*, burnt-offering and sin-offering hast thou not required; then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O, my God." Ps. 40: 6–8. Hebrews 10: 1–10, instead of mine ears hast thou *opened*, the Hebrew word signifies "*bored*;" mine ears hast thou bored or pierced; alluding to the custom used under the ceremonial law, when the servant's ear was bored with an awl, to show that by his own choice he preferred to stay with his master. Exod. 21: 6. To the same purpose the Messiah is introduced, saying: "The Lord has opened my ear, and I was not rebellious, neither turned away my back." Isa. 50: 5–10. As it was necessary that the Mediator should be appointed and authorized for his work, so likewise it was necessary that he should act voluntarily, and give his consent. As it was the free and sovereign pleasure of the Father to provide a Saviour for guilty men when

he passed by the fallen angels, so it was the result of the Son's own will to assume our nature, and become our kinsman and Redeemer.

The Messiah, being equal with the Father, could not be compelled, against his will, to undertake the work of redemption, but he did it cheerfully. Hence he assures us, "that his delights were with the sons of men from the foundation of the world." Prov. 8 : 31. It was, therefore, no more "unjust," or "cruel," when, in the fulness of time, the Father dealt with his beloved, innocent Son, as if he had been a servant or a criminal, than it is considered unjust or cruel in a creditor, jury, or judge, to deal with a surety as if he himself had contracted the debt for which he had become security. Again—

8. The Mediator must be allied in nature to both parties ; he must unite the Divine and human nature in one person ; "to be a daysman, one who lays his hand upon both parties." Job 9 : 33. He must have a real human nature that he might be related to us, as our *Goel*, kinsman, and Redeemer, Job 19 : 25, to be capable of rendering perfect obedience ; suffering and dying ; to endure the penalty of sin ; to be made like unto us in all things, sin excepted, that he, by his own experience, might be able to sympathize with his people, and to encourage them in drawing nigh unto God. The Divine nature itself was not capable of performing this part of the Mediator's work. Rom. 5 : 19. Gal. 4 : 4, 5. Heb. 2 : 13-18 ; 4 : 15, 16.

On the other hand, it was equally necessary that he should have a divine nature, to give virtue and value to his obedience and suffering. For every mere creature, however great and glorious, is bound to love and obey God universally, constantly, and supremely, and cannot

merit anything for others, neither by obedience nor sufferings. We observe once more—

9. That the Mediator must unite and execute the offices of Prophet, Priest, and King. As a Prophet, to reveal the will of God to men; as a Priest, to offer unto God in behalf of men; and, as a King, to free his people from the dominion of sin and Satan, and set up his throne in their hearts, as will be fully shown hereafter. Having thus, my beloved brethren, pointed out, though very briefly, the necessity of a Mediator, the work which he has to perform, and the qualifications he is to possess, we may well be led to exclaim, “Who is sufficient for these things? Where can we find a person thus qualified?” Had it been left to the wisdom of men and angels, we might well have despaired and perished for ever. But blessed be the Lord God of our salvation—what is impossible with men, is possible with God. He has “found a ransom.” Job 33 : 24. “For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.” Rom. 8 : 3, 4. With great pleasure, therefore, we proceed to consider,

II. The promise or revelation of a Mediator.

1. No sooner had sin entered into the world, but Jehovah was pleased, of his own good pleasure, unasked and unsolicited, to make known the Messiah or Mediator. At the very instant when God was pronouncing judgment upon the several delinquents, nay, before judgment was pronounced on the persons tempted, the remedy was revealed and the covenant of grace proclaimed, saying, “I will put enmity between thee and the woman, and between thy seed and her seed; it,” or

rather, (*Hoo*), *He*, “shall bruise thy head, and thou shalt bruise his heel.” Gen. 3: 15. This prediction consists of two parts—Messiah’s victory over Satan, and the means by which it is to be effected. The complete and effectual destruction of Satan’s dominion over men is here foretold figuratively, by bruising his head, in allusion to the way of destroying serpents by striking at their head. The head of Satan is his craft and power. From there issued all that evil whereinto mankind had fallen. In the bruising, therefore, of his head, the defeat of his counsel, the destruction of his work, and the deliverance of mankind, is contained. Death must be removed, and righteousness brought in, and all acceptance with God procured, or the head of Satan is not bruised. But the inspired Apostle expresses it in plain language, thus, “For this purpose the Son of God was manifested, that he might destroy the works of the Devil.” 1 John 3: 8. Another Apostle says: “For as much, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who, through fear of death, were all their lifetime subject to bondage.” Heb. 2: 14, 15.

2. The importance of the subject will, I hope, be a sufficient apology for detaining the reader to show that this sentence, which contains the whole Gospel, relates to the Messiah. Not a few eminent divines consider the speaker in this passage to have been the Son of God, the promised Messiah. For our Lord himself has said, that “No man has seen God at any time; ye have neither heard his voice at any time, nor seen his shape.” John 1: 18, 5: 37. They also apply all the appearances in a visible shape or articulate voice, mentioned

in the Old Testament, to the same person so frequently called the Angel Jehovah.

Many of the Rabbins also have applied it to the Messiah. Memorable are the words of *R. Kimchi*, on Hab. 3 : 13. "As thou wentest forth for the salvation of thy people, by the hands of the Messiah, the Son of David, who shall wound Satan, who is the head, the king, and prince of the house of the wicked, and shall raze up all his strength, power, policy, and dominion." In the *Targum of Jonathan*, and that of *Jerusalem*, it is said, "The seed of the woman shall bruise the head of the serpent, and they shall obtain healing, or a plaster for the heel, (the hurt received by the serpent,) in the days of Messiah, the King." And you know, my brethren, that in the *Talmud* it is proverbial, "that before the serpent had wounded our first parents, God had prepared a plaster for their healing; and that as soon as sin had made its entrance into our world, the Messiah had made his appearance." Hence both the Targums of Onkelos and Jonathan say, that the voice which our first parents heard walking in the garden, was the *Memrah Jehovah*, i. e., the Word of the Lord, or the Messiah, who is always meant by the expression *Memra*; and the *Jerusalem Targum* commences the verse thus: "And the *Memra* of the Lord God called unto Adam." The reason assigned by the Rabbins for calling the Messiah *Memra Jehovah*, is, because that after man had sinned, God refused to have any farther personal or immediate intercourse with him, but made known his mind and will by the Messiah, as we do by our words, either spoken or written. Hence says the author of *Zeror Hammor*, in *Bereshith*, "before they sinned, they saw the glory of the blessed God speaking with them; but, after their sin, they only heard his word walking."

It farther appears that it is the Messiah spoken of from the remarkable description given of him.

Instead of "*it shall bruise,*" it ought to be, "*He shall bruise.*" The original word *Hoo*, is one of the names of God, a contraction for the word Jehovah, and so used in Ps. 102 : 27, "but thou art the same," original, "*weathta Hoo,*" i. e., thou art Jehovah, the unchangeable ; and again, in Isa. 48 : 12. *Ani Hoo*, "I am Jehovah." Our people frequently use *Hoo* for the name of God. (See Sepher Tephilloth, fol. 2, 1. 4, 1. Edition Basil;) and in Zohar it is applied to the eternal and blessed God bruising the serpent's head, as expressed in this text. See Broughton's works, pages 231, 465, 490, 507. And I still remember the prayer on Hoshani Rabb. where it is repeatedly said, *Ani wehoo hoshianoo*, i. e., the first and the last will save us. Hence the Seventy have retained the personal pronoun *autos*, which cannot, grammatically, refer to *sperma*, seed, but to the person meant under that character. The apostle's mode of reasoning, respecting the seed of Abraham, may well be adopted on this occasion. Having quoted the promise, that in Abraham's seed all the families of the earth should be blessed, lest any should apply it to the natural seed of Abraham, he reasons thus : "He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." Gal. 3 : 8, 16. In like manner, in this passage, it is not said, thy *seeds*, as of many ; but *Hoo*, *he*, as one, which is the Messiah.

This person is emphatically called, "the seed of the woman ;" to intimate to our first parents, that whereas all mankind were to be the seed or offspring of *Adam* as well as of *Eve*, this person is to be of the seed of the woman only. Here is an intimation of the incarnation of the Son of God, and, as the apostle calls it, "the

mystery of godliness, God manifested in the flesh." A mystery which was more plainly foretold by the Prophet Isa. 7: 14. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And the prophet Jeremiah saith, "The Lord hath created a *new thing* in the earth—a woman shall compass a man," Jer. 31: 22; which predictions, and their fulfilment in Jesus Christ, will be more fully considered in a future lecture. Memorable are the words of our greatest and most judicious Rabbi, Maimonides. Reflecting on this passage, he says, "This is one of the passages in Scripture which is most wonderful, and not to be understood according to the letter, but contains great wisdom in it." More Nevochim, p. 2, ch. 30.

From the work to be performed, it is evident that none but the Messiah could be the person spoken of in this passage. In order to bruise the head of the old serpent, or, "to destroy the works of the devil," the manifestation of the Son of God was absolutely necessary. Man having become a guilty, condemned, and depraved creature, could no more change his nature or condition, than "the Ethiopian can change his skin, or the leopard his spots." If our first parents, in their state of integrity, were found too frail and feeble to withstand the serpent's subtilty, it could scarce be in the power of their descendants, in this fallen state, to conquer and subdue him by their own strength or policy, but that work will require one endued with an extraordinary power from on high.

Besides, this work of bruising the head of the serpent, or Satan, is referred to in other parts of the Old Testament, in passages applied to the Messiah by our Rabbins. I will name but two, which *Yarchi* considers as one in sense. Ps. 110: 6. "He shall wound the heads over

many countries." The whole of this psalm is applied to the Messiah, as I have shown already. The word *Rosh* is singular, and not plural, and frequently signifies a *chief*, captain, ruler, or governor. Hence the words may justly be translated, "He shall wound the head," i. e., him that is the head or ruler, "over a large country," which is no other than Satan, the god and prince of this world. The other passage is Hab. 3: 13. "Thou wentest forth for the salvation of thy people, even for salvation for thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the meek." *R. Kimchi* applies this to the Messiah, and his comment may be thus paraphrased: "As thou wentest forth for the salvation of thy people, when they entered into the land of Canaan; so wilt thou go forth for the salvation of thy people, by the hands of the Messiah, the Son of David, who shall wound Satan, who is the head, the king and prince of the house of the wicked, and shall raze up all his strength, power, policy, and dominion." All this, my dear brethren, and much more, has been accomplished by my blessed Jesus. He has destroyed the works of the devil. Sin, death, and hell, are overthrown, and soon will the saying that is written, be brought to pass. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of Death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15: 54-57.

I would next observe, that if the Messiah is not revealed or promised in this passage, then have we no account of him until the days of our father Abraham, a period of more than 2000 years. But that the saints before that period did believe in the Messiah, is beyond

doubt ; for we are assured by the inspired apostle, in his epistle to our people, the Hebrews, chap. 11, that Abel offered up his sacrifice by faith in the Messiah, (as shall be made evident hereafter,) and also, that “ by faith Enoch was translated, that he should not see death ; and was not found, because God had translated him ; for, before his translation, he had this testimony, that he pleased God.” But, “ how can two walk together, except they be agreed ?” And there is no reconciliation with God, but through the Mediator, (as has already been proved.) And as Enoch is said to have pleased God, he must have had faith in the Messiah ; “ For without faith,” says the same apostle, “ it is impossible to please God.” But faith in the Messiah comes by hearing, and hearing by the word of God. It is, therefore, evident that both Abel and Enoch had the knowledge of a Messiah revealed or promised.

3. There can be no doubt that our first parents knew and understood this prediction to relate to the Messiah. Hence Adam gave a new name to his wife and called her *Eve*, or in Hebrew, *Chavvah*, from the root *Chayah*, to live ; saying, “ because she was the mother of all living ;” i. e., appointed to be the mother of *him* who is the cause of *spiritual* life ; or the mother of all *believers*, as Abraham was called the *father*, and Sarah the *mother* of the faithful. See Rom. 4 : 11, 16. Gal. 4 : 22. 28. 1 Pet. 3 : 6. And when Eve had her first born son, she called him *Kain*, from the root *Kanah*, to obtain, possess ; saying, “ I have gotten a man from the Lord ;” or, more correctly, I have gotten a man, Jehovah, Gen. 4 : 1 ; doubtless, expecting that she had given birth to the promised Messiah or Mediator, that was to bruise the head of the serpent. Memorable are the words of *Jonathan ben Uziel* on this passage : “ And Adam,” says he,

“knew his wife, which desired the *Angel*, and she conceived and bare Kain, and said, ‘I have obtained the man, the Angel of Jehovah.’ ”*

4. In the passage under consideration, as the first revelation of a Mediator, it is said that Satan should bruise the Messiah’s heel. This expression evidently relates to the sufferings and death of the Messiah, to be brought about by the instigation of Satan. Hence we read that it was Satan who put into the heart of Judas to betray Jesus, Peter to deny him, the chief priests to persecute him, and false witnesses to accuse him.

5. It is almost certain that Jehovah made many revelations to our first parents and to the patriarchs, which have not been recorded by Moses. But this short sentence, “He shall bruise thy head and thou shalt bruise his heel,” is the very essence of the Gospel. *Multum in parvo*, much in little. Like as the largest oak, with all its numerous and wide-spreading branches, is originally contained in the small acorn, so was the whole plan of salvation, however copiously and clearly unfolded in subsequent revelations, comprehended in this short sentence. Thus the light of the “Sun of Righteousness” shed forth his benign beams *first* in paradise, where the natural sun commenced his course; and as the light of the sun shines gradually brighter and brighter unto the perfect day, so was the rising of the Sun of Righteousness; for God was pleased “to speak to our fathers of old, at sundry times, and in divers manners, by the prophets.” Heb. 1: 1.

I will name but one passage more in which the Messiah was made known, viz., the eighty-ninth Psalm.

* That by the *Angel Jehovah*, who appeared so frequently of old time, the Rabbins understood the Messiah, I have shown elsewhere. See my Joseph and Benjamin, vol. ii., p. 2, Let. 4 and 5.

Whatever differences of opinion there are respecting the penman, it is generally agreed that the Messiah is the subject. The twentieth verse is applied to him by the apostle, Acts 13: 22, 23, and several parts of the Psalm are applied to him by our Rabbins. See *Aben Ezra*, *Kimchi*, and *Yarchi*, on verse 51. Sanhed. fol. 97, 1. *Yalkut Sim.* part 2. fol. 56, 3. *Shemoth Rab* fol. 104, 4. *Zohar*, Gen. fol. 30, 1.

The promise made to David is recited, and its provisions are detailed and dwelt upon, with all the affectionate lingerings of struggling hope and discouraging fear. The person in whom the promise remained to be fulfilled, is represented as a new David, a Son of God, a king, exalted by God his Father to a dominion such as David and his posterity never knew; an empire of universal extent, conferring the greatest blessings upon its subjects, gloriously displaying the majesty of the divine perfections, and destined to continue to the end of time. "All human affairs," says a foreign divine, "are subjected to the changes of fortune. Nothing is permanent; at least, reigning families are not. Not one of those who now occupy any of the thrones of Europe, (and the European thrones have been, for the most part, more regular and stable than any other,) is a thousand years old. It is plainly, therefore, contrary to the course of all human affairs, that to the family of David an everlasting throne should be promised. In fact, it was not to be brought to pass in the ordinary course of things, but was to be accomplished in that everlasting King, who is celebrated in the 72d Psalm and the 110th."—*Michaelis Anmerk*, ub. 2 Sam. 7: 19.

I shall now close with a few words by way of improvement.

My beloved brethren, the subject which we have been

considering ought to humble us deeply in the dust. How wretched, miserable, and hopeless would have been our condition without a Mediator? For, “by the deeds of the law there shall no flesh be justified in the sight of God.” Rom. 3: 20. How suitable and becoming is the prayer of David. “Enter not into judgment with thy servant; for in thy sight shall no man living be justified.” Ps. 143: 2.

In the next place let us admire the wonderful wisdom, love, and grace of God, in providing such a Mediator. A Mediator, “who is able to save all that come unto God by him.” Heb. 7: 25. Great was the compassion and goodness of Jehovah toward our fathers in the wilderness, when he directed Moses to make and lift up on the pole, a serpent, that those who looked unto it might not die, but live; but how much greater the love and grace of God toward perishing sinners, in that he “so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.” John 3: 16. But, let it be observed, that as the wounded Israelite could not be cured unless he looked up to the serpent, so in like manner, all that the Mediator has done will be of no avail to us, unless we believe in him. A mediator must be accepted, trusted, and rested in by both parties. Jehovah is well pleased with all that Jesus Christ has done and suffered, else he would not have raised him from the dead, and exalted him at his right hand. In like manner must we, as sinners, both Jews and Gentiles, look unto Christ the Mediator, plead his merits for our acceptance, pardon, peace, and salvation.

But, my beloved brethren, if we neglect or reject this Divine Mediator, how great will be our crime, and how sure our eternal destruction. “For there is salvation in

no other ; for there is none other name under heaven given among men whereby we must be saved." Acts 4 : 12. Suffer the word of exhortation of the inspired Apostle, a Hebrew of the Hebrews. " Be it known to you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by him, all that believe are justified from all things, from which we could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets : behold, ye dispisers, and wonder, and perish." Acts 13 : 38-41. May the God of all grace bless his truth, and to his holy name be all the glory. Amen.

Without blood is no remission,
Thus the Lord proclaims from heav'n ;
Blood must flow—on this condition,
This alone, is sin forgiven ;
Yes, a victim must be slain,
Else all hope of life is vain.

Though the beasts around us feeding
On a thousand hills, were slain,
What would this avail ? their bleeding
What avert, or what obtain ?
Such a victim as must die,
All the world could not supply.

God himself provides the victim,
Jesus is the Lamb of God ;
Heav'n and earth, and hell afflict him,
While he bears the sinner's load :
'Tis his blood, his blood alone,
Can for human guilt atone.

Joyful truth, he bore transgression,
In his body on the cross ;
Through his blood, there's full remission
For the vilest, e'en for us :
Jesus for the sinners bleeds,
Nothing more the sinner needs.

LECTURE III.

Messiah's Advent predicted.

“ Now, when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go, and show John again those things which ye do hear and see ; the blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the gospel preached to them.” Matt. 11 : 2-5.

In these words we have an important question proposed, and a decisive answer returned. May the Spirit of God enable us to understand the question, and to believe the answer.

1. With respect to the question proposed, it is worthy our notice, that neither John nor his disciples did ask whether God had ever promised a Messiah or not. This was a subject universally known and firmly believed. But alas ! it is not so in our days. Too many of our dear people deny both the necessity and promise of a Messiah. The author of the Scheme of Literal Prophecy suggested that “ the belief of a Messiah was a novel conceit among the Jews, invented not long before the age of Jesus.” A Mr. Bennet, of London, advanced the same sentiment.

We have already shown that a Mediator or Messiah was made known in Paradise, and that our first parents understood and believed it. The inspired Apostle tells us that Abel's sacrifice was more excellent than that of

Cain, because he offered it up by faith ; Heb. 11 : 4 ; faith in the promised Messiah, the antitype of all sacrifices. Abraham, the father of the faithful, to whom it was said, “ In thy seed shall all the families of the earth be blessed,” Gen. 22 : 18, which seed is Christ, Gal. 3 : 16, “ believed in the Lord, and he counted it to him for righteousness,” Gen. 15 : 16. Hence said the Lord Jesus to the Jews, “ Your father Abraham desired to see my day, and he saw it and was glad,” John 8 : 56. Dying Jacob professed his faith in the Messiah saying : “ I have waited for thy salvation, O Lord,” Gen. 49 : 18. Memorable is the paraphrase of our Rabbins on this passage. The Targum has it thus : “ I have waited for thy salvation, said our father Jacob ; not for the salvation of Gideon, the son of Joash, which is a temporal salvation, nor for the salvation of Samson, the son of Manoah, which is a transitory salvation, but for the salvation of the Messiah, the son of David, which is an everlasting one, who shall bring the children of Israel to himself ; and his salvation my soul desires.” Allow me, my beloved brethren, to bring to your recollection a part of the prayer on *Simchath Torah*, the last, the great day of the feast of tabernacles, where it is said : “ Abraham rejoiced with the rejoicing of the law ; he that cometh shall come, the branch, with the joy of the law. Isaac, Jacob, Moses, Aaron, Joshuah, Samuel, David, Solomon, rejoiced with the joy of the law, he that cometh shall come, the branch, with the joy of the law.” Now, that by the branch is meant the Messiah, is evident from Scripture, and acknowledged by all the Rabbins. The same person is spoken of under the same title and character, in Zech. 3 : 8, which verse the Targum paraphrases thus : “ Behold I will bring forth my servant, the Messiah.” Kimchi and *Aben Ezra* in loco.

R. *Joshua* in *Echa Rab.* fol. 58 : c. 2. R. *Abendana* in his notes in *Michlol Jopshi* in loco. The same person is also called "the righteous Branch," in Jer. 23 : 5 ; 33 : 15 ; and which is applied to the Messiah by the Targum, and by many others. See *Kimchi* and R. Sal. Ben *Melech* in loco. R. Isaac in *chiz. Emunah* p. 1. c. 42. See Joseph and Benjamin, vol. I. p. 126.

Job, that famous man in the East, who was not of the posterity of Abraham, yet professed his faith in the Messiah, in that well known and memorable exclamation : "I know that my Redeemer liveth." Job 19 : 25. Moses not only spoke of the Messiah, (Deut. 18 : 15-18,) but by faith in him he was enabled to overcome the world. Hear the testimony of Paul : "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward." Heb. 11 : 24-26. And believe me, my beloved brethren, if you have the same faith in the blessed Jesus, you will be able to forsake father and mother, &c., &c., and take up your cross and follow him.

David, the royal psalmist, often expressed his faith in the Messiah, and when in the 72d Psalm, he had prophetically described Messiah's kingdom in its nature, extent, and duration, he closes thus : "the prayers of David are ended," or rather are summed up and completed ; as if he had said—all my wishes, desires, and prayers, centre in the glory and prosperity of Messiah's kingdom. He who cannot err has assured us that many kings and prophets desired to see those things which his disciples saw, and have not seen them. Matt. 13 : 16,

17. Remarkable are the words of the prophet : " It shall be said in that day, Lo, this is our God ; we have waited for him and he will save us ; this is the Lord ; we have waited for him, we will be glad, and rejoice in his salvation." Isa. 25 : 9. This and the preceding verses are applied to the Messiah by the Rabbins. *Tal Bab. Sanhed*, fol. 94, col. 2. *Mish. Moed Katon*, c. 3, § 9. *Midr. Koheleth*, fol. 61, 2. *Zohar Ga.* fol. 73, 1. *Shemoth Rab.* § 20, fol. 131, 4 ; but whether it relates to the first or the second advent of the Messiah, is not certain.

In our Lord's time our people expected a Messiah : pious Simeon and Hannah, and many other devout persons, waited for the consolation of Israel. The Pharisees sent priests and Levites to ask John the Baptist whether he was the Christ. The common people exclaimed, if thou be the Messiah, tell us plainly. The woman of Samaria expected the coming of Messiah. Yea, the Romans themselves had the same expectation ; and this gave rise to all that is said about " a golden age" returning to the world.

In after ages, also, our people expected a Messiah, as is evident from their articles of faith, the 12th of which reads thus : " I believe, with a firm and perfect faith, that the Messiah is to come ; and although he tarrieth, I will daily wait or expect his coming." *Maimonides*, who lived in the 12th century, and was most averse to tradition, calls the belief in a Messiah, a fundamental article. The substance of his words is as follows : " The twelfth article is the Messiah, i. e., to wait and believe that he is to come, &c., according to *all* the prophets did prophesy, from Moses even to Malachi ; and whosoever doubts it, or mistrusts his excellency, it is as much as if he denied the law, and he has no share

in the future world." *Mishnah Sanhedrim*, chap. *Pelek*. Besides, you know, my beloved brethren, that the most anxious and fervent desires of our nation, for the speedy coming of the Messiah, are expressed in their daily prayers, as well as in those for the festivals.

Besides, the general and constant desire of our people for the coming of the Messiah, has given rise to the appearance of the many impostors. To return to our subject :

The question, therefore, which the disciples proposed, was not whether a Messiah *had been* promised, but whether *he was* the promised Messiah ; and we proceed now to consider,

2. The decisive answer which our Lord returned.

"Go and show John again those things which ye do hear and see," &c., &c. Jesus might have told them at once, as he said to the woman of Samaria, "I that speak unto thee am he ;" but he came not to testify of himself, for he had other witnesses, even the works which he performed. Hence, when Jesus walked in the temple in Solomon's porch, and the Jews came and said, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not ; the works that I do in my Father's name, they bear witness of me." John 10 : 23-25. Again he says, "If I do not the works of my Father believe thee not ; but if I do, though ye believe not me, believe the works." Ver. 37, 38 ; ch. 14 : 11.

Hence our text tells us, that when John had heard, in the prison, *the works* of Christ, he sent the disciples to propose the question, and Jesus referred them for an answer to the works which he performed, and which they themselves had seen and heard. Now these works proved Jesus to be the Messiah, inasmuch as they were

foretold, as a part of the characteristics by which the true Messiah was to be distinguished from the many impostors and deceivers that would appear. Hence Nicodemus, who came to Jesus by night, said: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles which thou doest, except God be with him." John 3: 2. And many of the people believed on him and said, when Christ cometh will he do more miracles than these which this man has done? John 7: 31; 2: 23.

Now, my beloved brethren, to settle the dispute between us, whether Jesus Christ is the promised Messiah or not, we must examine the peculiar characteristics by which the true Messiah was to be known; and if they are not fulfilled in Jesus of Nazareth, blessed be his name, we must reject him as an impostor and deceiver; but if, on the contrary, they do meet in him, and some of them which cannot be fulfilled in and other, then it is our duty to acknowledge him as the *true* Messiah; and if we reject him, we shall be found fighting against Jehovah; and "who has hardened himself against the Lord and prospered?" Job 9: 4.

A similar question, of a worldly nature, occurs frequently, and is decided in the same way. I have often mentioned it, and shall now again refer to it. Suppose a person had left a large and valuable estate to a certain individual, described in his will. The testator dies; a number of persons present themselves, each asserting himself to be the rightful heir, and claiming the estate. We are sure that one only can be the proper heir, and that all others must be mistaken; nay, it may be that neither of them is the heir, and we must wait for another. In such a case, by what rule are we to decide, and who is to be the judge? The thing is plain. The executors

only are to judge; and the will of the testator is their only rule. If an individual be found, who answers to every particular mentioned in the will, he is to be declared the rightful heir, and all others are to be rejected as mistaken, or impostors. If none be found to answer the description, all are to be rejected, and the executors must wait for another. Thus must we act with respect to the subject in hand. In the Old Testament, the Messiah is not only promised, but also described by a variety of characteristics. Of this Testament, or will, our nation was appointed executors; "for to them were committed the oracles of God." They, therefore, and not the Gentiles, were the only persons authorized and qualified to judge whether Jesus of Nazareth was the true Messiah or not, by comparing his pedigree, character, &c., &c., with the Old Testament, the will of the testator. Hence, when the two disciples, in the way to Emmaus, were perplexed with doubts and fears, whether Jesus was the Messiah or not, Jesus expounded to them all that was written in the law, in the prophets, and in the book of Psalms, concerning the Messiah, and fulfilled in him. Luke 24.

The same method the apostle Paul used in proving that Jesus of Nazareth, whom he preached, was the Christ, the Son of God. It is said, "he reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Act. 17: 2, 3.

The evidence for the Messiahship of Jesus Christ which arises from a careful comparison of the predictions of the Prophets, with the facts recorded concerning him, by the Evangelists and Apostles, is abundantly sufficient to justify all his claims, and prove him to be the pro-

mised seed, the Saviour of the world. Of this mode of proof, the Apostles appear to have always availed themselves, when arguing with the unbelieving Jews, in the most unqualified manner. These predictions are very numerous, pervading, as we shall see hereafter, a great part of the Old Testament; the particulars foretold are so many and extraordinary—so minute and circumstantial—and, though delivered by a succession of prophets, they are all so perfectly harmonious and consistent with each other, and all so exactly fulfilled in Jesus of Nazareth, and in him alone, to whom they are constantly applied through the New Testament—that the evidence arising from this source, has all the force of a miracle.

In the present course of lectures I shall select some of these predictions and characteristics, and show their fulfilment in Jesus Christ; and I commence now with the time predicted for the first advent of the Messiah, which is long past.

That God had determined and revealed the exact period for Messiah's advent, we might reasonably expect; for we know that he revealed the times of various other events, of much less importance, and which have been verified at the exact predicted period. He informed Noah how many years would pass from the time he spake to him of the flood until it should come; and at the end of that period the flood came. Gen. 6: 3. He told Abraham how many years his posterity should be in bondage in Egypt, and at the end of that period he delivered them. Gen. 15: 13. By the prophet Ezekiel, he made known the number of years from the revolt of the ten tribes to the destruction of the first temple, which accordingly came to pass. Ezek. 4: 5-8; and the period of seventy years of the Babylonish captivity, foretold by Jeremiah, was exactly fulfilled.

Now is it credible that the Spirit of God, who predicted those several events, should not have foretold what time the Messiah should come? Christ, the end and scope of the law and the prophets, the hope of the church, and the joy of the patriarchs? he to whom the nations were to gather, and from whom they expected an everlasting redemption? Is it credible, I say, that a prefixed time, more necessary than all the former events, should have been omitted? No, my dear brother, God has revealed, at sundry times, and in divers manners, the exact period for the Messiah's advent.

§ 5. Remarkable is the prophecy of Habbakkuk, ch. 2: 2, 3, "The Lord answered me and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." It is the general opinion of our most eminent Rabbins, that this prophecy relates to the coming of the Messiah. *R. Abendani*, Note in Michlal Yophi in Loco. Tal. Sanhed. f. 97, 2. *Maimonides*, in Pocock, Port. Mos. p. 176, and *Gedalia* in Shal. Hakab. in Wagenseil, Lip. Car. Conf. p. 617-625. The expression, "it will surely come," may and ought to be translated, "He that shall come, will come," and is a general description of the Messiah. Hence, when John the Baptist sent to Jesus to inquire whether he be the promised Messiah, the question is expressed thus: "Art thou he that should come?" Matt. 11: 3-5. "At the end it shall speak," saith the prophet, i. e., at the end of the Jewish dispensation, when the civil and religious state was near its dissolution. Hence we are told that the prophets diligently searched into the time of the Messiah's advent. 1 Pet. 1: 11. And the

apostle assures us, "that when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4 : 4, 5. Besides, our Rabbins themselves acknowledge that the time for the Messiah's advent was determined and foretold ; but, convinced that the period is elapsed, and unwilling to acknowledge Jesus Christ, although he came at the exact time, they have pronounced a curse upon every one that attempts to compute the end.

Now, from the writings of Moses and the prophets, it appears that the Messiah was to come, while the tribe of Judah was distinctly known by genealogy, during the existence of the record temple, and before the expiration of Daniel's seventy weeks, and before the sacrifices ceased. Now "at the mouth of two or three witnesses," says Jehovah, "shall the matter be established. The first witness we shall examine, is the patriarch Jacob.

First. That the Messiah was to appear while the tribe of Judah was yet distinctly known by genealogy, is evident from Jacob's prophecy, concerning Judah, which reads thus : "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall be the gathering of the people." Gen. 49 : 10.

The patriarch Jacob, sensible that "the time of his departure was at hand," called unto him his sons, and said, "Gather yourselves together, that I might tell you that which shall befall you in the last days ;" and having constituted them into twelve distinct *tribes*, he declared, by the spirit of prophecy, the most remarkable events that should befall each of them, the truth and

correctness of which, is abundantly confirmed by the pages of history.

The prediction concerning Judah reads thus : “ Judah, thou art he whom thy brethren shall praise ; thy hand shall be in the neck of thine enemies ; thy fathers children shall bow down before thee. Judah is a lion’s whelp : from the prey, my son, thou art gone up ; he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes : his eyes shall be red with wine, and his teeth white with milk.” Gen. 49 : 8–12.

The two first and the last two verses are highly figurative, expressed by striking images and emblems, to represent the invincible force, the secure dignity and majesty, and the rich abundance to be enjoyed by the posterity of Judah. But the language of the tenth verse is plain and simple, announcing the descent of the Messiah from the tribe of Judah, and specifying the time of his advent.

1. That by *Shiloh* is meant the Messiah, will appear, if we consider,

1. The occasion of this prophecy. We have already mentioned that, at the close of Jacob’s life, he was endowed with the spirit of prophecy, to foretell the most remarkable events that should befall his sons in succeeding ages ; and it might reasonably be expected that the most remarkable of all events, the coming of the Messiah, could not be omitted. Besides, our Rabbins agree that, where the expression, “ the latter days,” is used,

it refers to the days of the Messiah ; see *Kimchi*, Isa. 2 : 2. *Menasseh Ben Israel*, a great oracle of our people, a writer in the last century, says, that *R. Moses Gerundensis* affirms that wherever it is said *in the last days*, those words are to be understood of the *days* of the Messiah. De Rep. L. 3, c. 3. But this expression is used here ; and if the prediction, under consideration, does not refer to the Messiah, the subject is then altogether omitted, which is not credible. For the promise of the Messiah, was the foundation of our nation and people, the reason of the call of Abraham, and of the erection of a kingdom and a state in his posterity. This promise concerning him, and covenant in him, was always the chief matter and head of the patriarch benedictions, when they blessed their children and posterity. Now unless we grant him to be intended in this prediction, there is no mention of him at all in this prophetical benediction of Jacob. Besides, his posterity being now to be distributed into twelve distinct tribes, and each of them having a peculiar blessing appropriated unto it, and it being certain and confessed by all our people, that this privilege of bringing forth the Messiah, was henceforth limited to the tribe of Judah, this limitation must be stated in this place, or there is no footstep of it in the Scripture. And it would indeed be very strange if Jacob, in reckoning up the privileges and advantages of Judah above his brethren, should omit the chief of them, from whence all the rest did flow. But the very tenor of the words manifest his intention of bringing this privilege prominently forward ; for, fixing on this, which was the fountain and end of all blessings, he passes over his elder children, and declares to Judah that from him, Messiah should descend, and that his tribe should remain distinct until his coming.

The nature of this prediction is perfectly in union with the manner in which the Messiah was revealed from its commencement. At first the revelation of him was made to Adam, Gen. 3 : 15, then to Shem the son of Noah, to the exclusion of Ham and Japhet, Gen. 9 : 26, 27. Afterward it was renewed to our father Abraham, ch. 12 : 3, and from him it was transmitted to Isaac, Ishmael being passed by, ch. 22 : 18. From Isaac it was conveyed to Jacob, to the exclusion of Esau ; and Jacob, guided by the Holy Spirit, restricts the promise of the Messiah to Judah, and afterward it was limited to the family of David.

2. The signification of the word *Shiloh* showeth that it refers to the Messiah. It is true, the learned, both among the Jews and Christians differ about the derivation and signification of this word ; yet each of them agrees well with the Messiah. *Kimchi* says it signifies "his son," i. e., Judah's : now what son of Judah can it be but that famous and renowned son of his, called *Nagid* the *Prince* Messiah, who was to spring from this tribe, and from the family of David, Isa. 55 : 4. *Yarchi* and *Onkelos* paraphrase the word *Shiloh*, "whose it is," i. e., the kingdom, and apply it to the Messiah, of whom it is said, Ezek. 21 : 27, "I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is, and I will give it him." This passage is applied to the Messiah by *Abendani*, note in Mich. Yophi, in loco. Others consider it a compound, and signifying, to "whom gifts belong," or "shall be brought." This also agrees well with the Messiah, of whom it is said, that presents and gifts should be brought to him, Ps. 72 : 10, 15. Others again derive the word *Shiloh* from the root which signifies "quiet, peaceable, and prosperous." This also suits the character of the

Messiah, the prince of peace, whose voice was not to be heard in the streets, who was to make peace between God and man, and in whose hands the pleasure of the Lord was to prosper.

3. That the Messiah is intended by Shiloh, is farther evident from the sentence immediately following : " To him shall the gathering of the people be," whether it signifies, " to him shall the gathering of the people be," or, " to him shall be the expectation," or " obedience of the people," it suits none so well as the Messiah, " in whom all the nations were to be blessed," and of whom Isaiah says, " In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious." Ch. 11 : 10. The prophet Micah also predicted the same glorious event. " The mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it," ch. 4 : 1. And by the prophet Haggai, he is emphatically called " the desire of all nations," ch. 2 : 7.

That which in all these interpretations is aimed at, wherein they all agree, is one and the same thing; namely, that the Gentiles, people or heathen, should be called and gathered unto Shiloh, should hear his doctrine, obey his law, and be made subject unto him.

Now as this was eminently contained in the great fundamental promise concerning the Messiah made to Abraham, namely, that in his seed all the nations of the earth should be blessed ; so there is not any description of him in all the prophets more eminent than this, that unto him the gathering of the people should be, which in many places is made a characteristic note of his person and kingdom.

Now he to whom the Gentiles shall seek, whose doctrine they shall learn, whose law they shall obey, to whom they shall be subject, in whom they shall be blessed, and to whom they shall be gathered, for all these ends and purposes, is the true and only Messiah, and this is the Shiloh here mentioned.

4. We have also the unanimous testimony of the best and most ancient commentators of our nation, that by Shiloh is meant the Messiah.

R. S. *Yarchi* say, "until the Shiloh come," that is Messiah the King to whom that kingdom belongs, as the words are interpreted by *Onkelos* in his Targum and in *Midrash Agadah*. Both Targums, *Jonathan* and *Jerusalem*, have it, "until the time wherein the King Messiah shall come." In the Jerusalem Talmud, in *cheleck* it is said, "the world is created for the Messiah, and what is his Name in the house of R. Shiloh? They said, his name is Shiloh, as it is written until Shiloh come." In *Ber. Rab*, on this passage it is said, "This is the Messiah the Son of David, who shall come to rule the kingdoms with a Sceptre." And in *Ber. Ketannah*, "until the Shiloh come; for it shall come to pass that the nations of the world shall bring their gifts unto the Messiah the Son of David." And *Kimchi*, "Shiloh is interpreted *his Son*, and it is a prophecy of the Messiah."

Having shown that by Shiloh is meant the Messiah, let us now consider,

II. The time predicted for his advent.

1. It is evident that he was to come before the *sceptre* ceased from Judah; or rather during the existence of the tribe of Judah, distinctly known by genealogy. The Hebrew word *shevet*, translated *sceptre*, is not in use as a verb and as a noun it signifies literally a *rod* or *staff*

of any kind, but it is used figuratively for a *sceptre*, the ensign of royal authority ; a *tribe*, a branch of a family or nation ; or the ensign of *tribunal* jurisdiction, exercised by the head of a tribe. It is evident that the word in this passage has no reference to royal authority, and should not be translated by the word *sceptre*, but “ the tribe of Judah ;” for (as Bishop Sherlock and others have justly observed,) that it could not, with any sort of propriety, be said, *the sceptre should not depart from Judah*, when Judah had no sceptre, nor was to have any for many generations afterward ; besides, the royal authority departed from Judah above 500 years before the birth of Christ. The true and legitimate meaning, therefore, of the word *shevet* is the *tribe* or *tribeship*, the same as in verses 16 and 28 of this very chapter : “ Dan shall judge his people as one of the *tribes* of Israel.” “ All these are the twelve *tribes* of Israel.” The import of this part of the prediction, therefore, is plainly this : that the tribe of Judah should not be scattered and confounded, as the rest of the tribes of Jacob would be, but should remain a distinct tribe, known by genealogy until the Messiah should have come. Hence great care was taken, by numbering this tribe, more frequently to preserve its genealogy. See 1 Sam. 11 : 8 ; 2 Sam. 24 ; 2 Chro. 12 : 15 ; 13 : 22.

2. The next sentence, descriptive of the time of Messiah’s advent, is thus expressed : “ Nor a law-giver from between his feet,” or “ of his offspring.” The word *Mechokek*, a law-giver, is variously translated. The radical meaning is “ to engrave.” Hence are derived laws, statutes, kings, rulers, leaders, scribes, and teachers. It cannot mean in this passage “ a law-giver,” for no tribe had a right to make any laws ; for God himself was their law-giver, and by his laws the king himself was to

be governed; but each tribe had its prince or ruler, not to make laws, but, like magistrates, to judge the tribe by the laws of God; or, as the three *Targums* and other Jewish writers expound it, the scribes and teachers of the law.

From what has been said, it is evident that Shiloh, the Messiah, was to appear while Judah was a distinct tribe, having its genealogies, and its magistrates, lawyers, and expounders of God's laws.

Hence great care has been taken to keep up the genealogy of this tribe, until the destruction of Jerusalem by Titus, as will be fully shown hereafter. But it is an undeniable fact that, the tribe of Judah, as well as all the other tribes, has lost its genealogies for more than 1,700 years; and, therefore, the Messiah must have come, or the prediction is false. To assert the latter, would be blasphemy; to deny the former, is unreasonable. Thus my beloved brethren, we have heard the testimony of our father Jacob. In our next lecture we shall examine two more witnesses, and then show that Jesus Christ appeared at the exact period predicted, and that in him all the particulars mentioned, have been fulfilled, and then refute the objections of our Rabbins.

And now may the God of our fathers Abraham, Isaac, and Jacob, give you the same faith in the Messiah which they exercised, and were not ashamed nor confounded, and to God shall be the glory. Amen.

Infinite excellence is thine,
Thou lovely prince of grace !
Thine uncreated beauties shine,
With never fading rays.

Sinners, from earth's remotest end,
Come bending at thy feet :
To thee their prayers and vows ascend,
In thee their wishes meet.

Millions of happy spirits live
On thy exhaustless store ;
From thee, they all their bliss receive,
And still thou givest more.

Thou art their triumph and their joy,
They find their all in thee ;
Thy glories will their tongues employ
Through all eternity.

LECTURE IV.

Messiah must have appeared.

“SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city, and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week ; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9 : 24-27.

Beloved brethren of the seed of Abraham, you will remember that in our last lecture we proposed to consider the specific time predicted for the first advent of the Messiah, and to show that that period of time is long past. We then stated that the Messiah was to come while the tribe of Judah was yet distinctly known by genealogy ; before the seventy weeks spoken of by Daniel

were fulfilled ; while the sacrifices were yet in practice, and while the second temple was yet standing. That the tribe of Judah was to remain a distinct tribe, we have already proved by the testimony of the patriarch Jacob.

We shall now show that the true and only Messiah promised unto our fathers is here spoken of, and the time of his coming limited ; and that he was to come and discharge his work before the expiration of the seventy weeks, or 490 years from their proper date ; that is, before the sacrifice and oblation were caused to cease in the destruction of the city and temple.

The occasion of this important prophecy appears to have been this. The prophet Daniel, having understood by books, especially the prophecy of Jeremiah, that it would be a seventy years' captivity, fell into a very great concern of mind for his people, the city of Jerusalem, and the temple, and therefore set apart some time in fasting and praying unto God. His prayer was very quickly heard, and a gracious answer returned. Even at the beginning of his supplication, the commandment came forth, orders were given, and Gabriel was despatched as a messenger, informing Daniel that there would be a royal edict in favour of the Jews to rebuild Jerusalem ; and that after a certain period of time, here specified, the Messiah, the Prince, would be cut off ; and quickly after that the city and the temple would be destroyed, and the Jewish nation dispersed. Two inquiries, if properly answered, will make this prediction plain and conclusive. We must first inquire into the period of time ; how many years it contains, and when it commences ; and secondly, into the events that were to take place during this period.

That the seventy weeks mentioned are weeks of years, i. e., every week seven years, making in the whole 490

years is agreed both by Jewish and Christian commentators. *R. Sol. Yarchi*; *Saad Gaon* and *Aben Ezra* in loco. *Abendana* in Mich. Yophi, in loco. To count years by weeks, was an ancient custom. Laban said to Jacob, "fulfil her week," or fill up a week for this, i. e. serve me seven years for this. Gen. 29 : 27. The jubilees also were reckoned by weeks of years. Lev. 25 : 8 ; Numb. 14 : 34 ; Ezek. 4 : 5, 6. These seventy weeks, or 490 years, are divided into three periods : 7 weeks, 62 weeks, and one week. At the close of each of these periods, some remarkable event was to take place.

To ascertain whether these 490 years are past or not, it is necessary to find out their commencement. This we may easily do, by noticing the event that was to take place at the close of the first period, viz., 7 weeks, or 49 years ; "and the city of Jerusalem and the walls thereof should be rebuilt." The giving forth of the decree or commandment, therefore, is the beginning of the seven weeks. But as there are four decrees mentioned by Ezra and Nehemiah, commentators have differed to which of these, the decree in our text alludes. But this difficulty will vanish, if we consider the different decrees. The first was made by Cyrus, in the first year of his reign. Ezra 1 : 2, 3. The second by Darius Hystsrpes, Ezra ch. 6, and two by Artaxerxes Longimanus, the first in the 7th year of his reign, Ezra 7 : 7, 13 : 21, and the second in the 20th year of his reign. Nehemiah 2 : 1, 6-8. Now in the first three decrees that were made, the building of the *Lord's house*, only is mentioned : the building of the *city* and the *walls*, is mentioned only in the last decree. That, therefore, must be the epoch where the seventy weeks, or 490 years commenced.

We now proceed to consider the events which were to take place toward the close of the second period, the 62 weeks or 434 years after the building of Jerusalem. The first of these events is the most remarkable and the most important of all the events that ever took place in our world. It is,

I. The death of the Messiah ; or the work of redemption which he was to accomplish. " And after threescore and two weeks shall Messiah be cut off." That by the person to be " cut off," is meant the promised Messiah will appear,

1. From the titles given to him. He is called *Messiah*. This name was as well known among our people in the time of Jesus Christ as it is at the present day, and is used more than sixty times in the Targums. Now if this prediction does not speak of him, it will be difficult to find another place where it is absolutely, and by way of eminency, given unto him.

This Messiah, or the Messiah of the Lord, that is his anointed, is often used ; but absolutely the *Messiah* is used here only. And can it be probable, that the name being used but once absolutely in the Scripture, any other should be intended, but he alone whose name absolutely alone it is ? The name, therefore, sufficiently denotes the person.

The addition of *Nagid*, ver. 25, " Messiah the prince," makes it yet more evident. For as this word is often used to denote a supreme ruler, one that goes in and out before the people in ruled government as 1 Sam. 7 : 8, &c. So it is peculiarly assigned unto the Messiah Isa. 55, 4. " Behold I have given him a witness unto the people, a leader, or prince, and commander unto the people." And those words are thus paraphrased by *Jonathan*. " Behold I have appointed him

a Prince to the people, a King and Ruler over all kingdoms. This is Messiah the Prince, Leader, or Ruler over all. And *Nagid* is the same with *Moshel*, 'the Ruler,' Micah 5:1, and *Roeh*, 'the Shepherd,' Ezek. 34:23, and *Nasi*, 'the Prince,' or *Adon*, 'the Lord,' Mal. 3:1." And to ascribe this name, of "Messiah the Prince," absolutely unto any but the promised seed, is contrary to the whole tenor of the Old Testament. Farther, he is called *Kodesh Kedashim*, "the most Holy;" in the abstract, the "Holiness of Holinesses." The most holy place in the tabernacle and temple was so called; but that cannot be here intended. The time is limited, "to anoint the most holy." But by the confession of our Rabbins the holy place in the second temple was never anointed, because the holy oil had been lost and it was not lawful for them to make it. It must, therefore, be the person, typified by the holy place, in whom "the fulness of the Godhead" was to dwell, that is here said to be anointed. Nachmonides tells us, "This holy of holies is the Messiah, who is sanctified more than the sons of David." See among others *M. Ezra* and *Moses Gerundensis* in loco, *Abarbanel* in *Wagen-seil Mantipa* de 1-x. Hedemad. Dan. p. 64.

M. Abrah. Levi in his *Sepher Shadd* saith, "I have examined and searched all the Holy Scriptures, and I have not found the time for the coming of the Messiah, clearly fixed, except in the words of Gabriel to the prophet Daniel, which are written in the 9th chapter of the prophecy of Daniel," Jewish Exp. 1827, p. 43.

2. From express testimony of our ancient Rabbins,

Abarbanel says: "To anoint the Most Holy is to be explained of the Messiah, our righteousness; for, as the children of Israel in general are called holy, as it is

written ‘ye shall be holy,’ and again, ‘Israel is holy unto the Lord ;’ therefore, the Messiah, who is to be more holy than all Israel, is called the Most Holy.” Myainy Hyshua, fol. 64 : c. 1, 2. *R. Nachman*, in loco, says : “ The Most Holy is the Messiah, for he is more holy than the children of David.” *R. Azaria*, in *Meor Enayim*, p. 3 : ch. 43, says : “ To seal vision and prophecy, and to bring in Messiah, our righteousness.” *Maimonides*, also acknowledges, “ that the period of time revealed to Daniel by Gabriel, relates to the Messiah ; but that the Rabbins of blessed memory have said, ‘ let the bones of him rot who attempts to compute the end ;’ and the reason they assigned is, that because the common people, finding the end is come, i. e., the time specified is elapsed, might be led into an error to think that the Messiah has come already.” Iggereth Hatteman, fol. 125 : c. 4.

3. It is still more evident that the person spoken of is the Messiah, from the *works* ascribed to him.

The different parts of the Messiah’s work are thus described :

“ To finish the transgression ;” or rather to restrain, restrict, or shut up.

“ I have refrained,” or kept my feet from every evil way. Ps. 119 : 101. “ Thou, Lord, wilt not withhold,” or restrain, “ thy mercy from me.” Ps. 40 : 12. The first thing, therefore, promised with the Messiah, which he was to do at his coming, was to restrain transgression, to shut it up from overflowing the world so universally as it had done formerly.

This well agrees with what has been noticed in a former lecture, that it was revealed in Paradise that the Messiah should bruise the head of the serpent, or destroy the works of the devil ; that is, to take away the usurped

dominion of that tyrant, and to set up a kingdom of holiness and love in the hearts of men ; so that where sin and death had reigned, righteousness and life might reign through grace. This was to be effected gradually, not at once, by the doctrine, the Spirit, and the grace of the Messiah. Another part is,

“To make an end of sin,” or to seal up sin. The common use and design of sealing up a letter or parcel, is to conceal and hide its contents. Thus, the metaphor used, “to seal up sins,” i. e., to hide and conceal them, is to express the *pardon* of sin. Hence, Jehovah is said “to cast our sins behind his back, to cover them, and to cast them into the bottom of the sea ;” and when sin is pardoned, it is sought for and not found, as that which is sealed up. The former expression refers to the power, this to the guilt of sin. Both belong to the work of the Messiah. The next part of the Messiah’s work is,

“To make reconciliation for iniquity,” i. e., to propitiate, to appease, to make an atonement, to satisfy divine justice by the sacrifice of himself, and so to make peace.

This was the work for which the Messiah was promised to our first parents, from the foundation of the world. To expect this atonement for sin from any other, or to look for its being wrought by any other ways or means, is fully to renounce the first promise, and the faith of our fathers, from the foundation of the world.

It is observable that there are three different words used : “Transgression, Sin, and Iniquity ;” perhaps to show that all manner of sins were to be expiated, pardoned, and restrained by the Messiah. Hence, the apostle, speaking of the efficacy of the blood of Jesus Christ, saith : “It cleanses us from all sin.”

Farther; Messiah was "to bring in an everlasting righteousness." In a preceding lecture it has been shown, that by our sins we lost the favour of God, became children of wrath, and heirs of hell, and that we have nothing of our own to plead; for, as the prophet says, "All our righteousnesses are as filthy rags." Isa. 66: 4.

Hence with the pious Psalmist, we may well say, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified;" Ps. 143: 2, "and we are assured by another inspired writer, that, "by the deeds of the law shall no flesh be justified." Rom. 3: 20. And if left to men or angels, Job's question could never have received a satisfactory answer. "How should man be just with God? How can he be clean that is born of a woman? Job 9: 2; 25: 4. But blessed be the God of our salvation, who has laid our help upon one mighty to save. "In me," says Jehovah the Messiah, "shall all the seed of Israel be justified and glory." Isa. 45: 25. Hence the Messiah is called Jehovah, our righteousness. Jer. 23: 6; 33: 16. By his life, obedience, and death, doing and suffering the whole will of God, Messiah was to procure a perfect righteousness, which is "unto all and upon all them that believe." Rom. 3: 22. This is an "everlasting righteousness." It was provided in the everlasting counsels of Jehovah, and its blessed effects will be enjoyed in the everlasting ages to come. Still farther; the Messiah was "to seal vision and prophecy," i. e., to consummate and establish, to finish and conclude. All the visions and prophecies had a reference to the Messiah. For the law and the prophets were until John, and then they were to be fulfilled.

The spirit of prophecy also was to cease. After the

Messiah shall have fulfilled all that was predicted concerning him, he would seal up and put an end to visions and prophecy.

Such is the work which the Messiah was to accomplish ; and, to qualify his human nature for it, he was to be *anointed*. “To anoint the Most Holy.” Messiah was to be anointed, not with material oil, as priests, kings, and prophets were, and which oil ceased with the destruction of the first temple ; but with the Holy Ghost, the oil of gladness, which he was to receive without measure, above his fellows. Ps. 45 : 7.

From the description here given of the work of the Messiah, and from his mediatorial engagement, mentioned in a former lecture, it is evident that the end and design of his *first advent* was entirely of a spiritual nature, and not, as our fathers erroneously expected, a mere delivery of our nation from the Roman yoke, and to raise them to power and wealth.

Having shown that it is the Messiah spoken of in this prediction, and the work he was to accomplish, we now proceed to mention the peculiar way in which he is to effect it. This was to be by enduring a *violent death*, “Messiah, the Prince, shall be *cut off*, but not for himself.”

For the word *carath*, when it includes *death*, constantly denotes a penal excision, or cutting off for sin. Gen. 17 : 14 ; Ex. 12 : 15 ; Numb. 15 : 30. “It is not used for slaying, unless it be of him who is slain by the sentence of the judge, or is judicially cut off, as it is said, ‘every one that eats of it shall be cut off.’” Lev. 17 : 14. *Rab. Saadiah Goon*, in Hammunoth, cap. 8. Thus it was foretold, that the Messiah should be cut off, penally, for sin.

But while the penal death of the Messiah is predict-

ed, his innocency is at the same time asserted. "Not for himself," i. e., there was no cause of death in him; as the prophet Isaiah declared at large, in ch. 53, "that he had done no violence, neither was any deceit in his mouth; but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. He was *cut off* out of the land of the living; for the transgression of my people was he stricken." That the whole of this chapter is applied to the Messiah by all our ancient Rabbins, I have proved elsewhere; Joseph and Benj. I, 347; and that it has been fulfilled in Jesus of Nazareth, will be shown in a future lecture.

Is it not strange, my dear brethren, that after so plain a prediction of the penal death of the Messiah, and so many other predictions concerning his sufferings, our people should still reject Jesus of Nazareth, simply because he suffered and died on the cross? But I am aware that to get over this difficulty, our Rabbins have invented the opinion of *two* Messiahs, the one to suffer, the other to conquer. That this is a mere "refuge of lies," will be shown hereafter.

The next events which were to take place at the close of the sixty-two weeks, are,

II. The besieging of the city of Jerusalem, and its utter destruction, together with the temple. After the cutting off of Messiah the Prince, the destruction of the city and temple, and the dispersion of our nation was quickly to come, ver. 26. A people under the direction of a prince, leader, or commander, should enter into the land of Judea, make war there, destroy the city of Jerusalem and the beautiful temple; and the destruction should be as universal as a mighty *flood* or violent inundation, it should overspread the whole country, and

carry all before it ; for from the beginning of the war to the end thereof, utter ruin and destruction is determined by God upon the people and nation.

The last period of time mentioned in our text, is one week, or seven years. During this period a covenant was to be confirmed, the sacrifices and oblations were to cease, and our nation scattered, until the desolator be utterly destroyed. In our next lecture, I shall show the exact fulfilment of all these events, and give a more particular explanation of some expressions used in this prediction.

From the brief explanation of this prophecy, it is evident that 70 weeks, or 490 years were assigned for the accomplishment of the whole prophecy, and all things contained in it. After seven weeks, and 62 weeks, i. e., in the beginning or middle of the last week, the Messiah was to be cut off. When this was past, and the covenant confirmed with many, upon the expiration of the whole time limited, the daily sacrifice was to cease, and an overflowing desolation was to come upon the city and the temple. That this period of time is elapsed, that all the ideas contained in the prophecy have been fulfilled our people cannot deny ; the Messiah, therefore, must have come and be cut off, whoever he may be. Our people have never been able to agree on any one to be that Messiah ; but, by the help of God, I shall show that in Jesus of Nazareth the whole has been fulfilled : he therefore, is the promised Messiah.

From the sayings of many Rabbins, it appears that the time predicted and foretold by the Angel Gabriel, is long past. For example : *R. Nehemiah*, who lived about fifty years before the coming of Christ, declared that the time of the Messiah, as signified by Daniel, could not be protracted longer than fifty years. It is

also a well known tradition in the Talmud, Sanhed. Cheleck, f. 97, 1, that the famous Rabbi, Elijah, had taught that the world should continue six thousand years, two thousand void, (i. e., without the law, from the creation, until the call of Abraham : see the Gloss. of Yarchi, in loco,) two thousand under the law, and two thousand under the Messiah. Now, as the third period of two thousand years under the reign of the Messiah is nearly expired, the Messiah must have come long ago. See also Yarchi's commentary on the preceding passage. And in his comment on *Avoda Sara*. fol. 91, he saith : "Six thousand years are determined for the duration of the world, according to the days of the weeks, but on the seventh day is the Sabbath, so in the seventh thousand year, shall be rest to the world."

I cannot deny myself the pleasure of adding the following pointed observations, addressed to our nation by the Rev. Geo. Stanley Faber, who sheds lustre upon the prophecies, and whatever else he takes in hand : "You would do well, therefore, to turn your serious attention to this remarkable prophecy contained in your own Scriptures. Prejudice may shut the eyes against the clearest circumstantial evidence, and a Jew may be unable to discover in the predictions of Isaiah, anything that resembles the events detailed in the history of him whom Christians acknowledge as the Messiah ; but the case is different with numerical evidence. *Circumstantial* evidence resembles moral truth, of which there may be an infinite variety of shades. *Numerical* evidence resembles mathematical truth, which admits of no shades ; its boast is unity and perfection ; if it be not absolute unmixed truth, it is palpable falsehood. A Jew may conceive, hard as it may be to a Christian to comprehend, the possibility of such a thing, yet a Jew may conceive

that the predictions of a suffering Messiah were not accomplished in Jesus of Nazareth, but that they will at length receive their accomplishment in your imaginary Messiah, *ben Joseph*. But the stubbornness of numbers bids defiance to the mischievous ingenuity of the most determined prejudice. Either the Messiah must be come, or Daniel was a false prophet; no other alternative is possible; no evasion is practicable. To every subterfuge, to every reply that can be painfully framed by the Hebrew, writhing under the lash of incontrovertible evidence, the unbending rigidity of mathematical demonstration still proclaims aloud, *either the Messiah must be come, or Daniel was a false prophet*. Compute the seventy weeks as you will, divide them and subdivide them as you please, admit or reject intercalations, take solar years or take lunar years, reckon from what edict you most affect, perplex chronology as much as you think proper, curtail, with your brethren in the days of Adrian, the Persian monarchy by two hundred years, to put off the evil day of the expiration of these seventy weeks, still will the refractory number refuse either to bend or to break. Long since must the fated seventy weeks have expired, according to any hypothesis that can be contrived. How then can the Jews deny that the Messiah is come, consistently with their belief in the divine inspiration of Daniel?"

From the very brief explanation now given, it is evident that the Messiah was to appear, and to die before the second temple was destroyed, before the sacrifices ceased, and before our nation be scattered abroad. But the temple has been destroyed, the sacrifices have ceased, and our nation has been scattered. The conclusion, therefore, is evident, either the Messiah must have appeared, or the prediction is false. To say the latter, is

charging the blessed God with falsehood ; to believe the former, is my privilege and highest felicity. We have, however, another witness to examine, whose testimony is short but conclusive, that the Messiah was to appear during the second temple.

But before we proceed farther I would observe, as has been hinted before, that the end of calling and separating our people from the rest of the world, of forming them into a nation, and of setting up a political state and rule among them, was solely to bring forth the Messiah by them, and to shadow out his spiritual kingdom. It was necessary, therefore, that he should come before their utter desolation and final rejection from their national state. Hence he must appear before the second temple was destroyed. This was foretold in the following prediction :

“ In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, who is left among you that saw the house in her first glory, and how do ye see it now ? is it not in your eyes in comparison of it as nothing ? Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, the son of Josedech, the high priest, and be strong all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you : fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come ; and

I will fill this house with glory saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts ; and in this place will I give peace, saith the Lord of hosts." Hag. 2 : 1-9.

"The desire of all nations," and he, "to whom the gathering of the people should be," even *Shiloh*, are one and the same, the promised Messiah, the bringing of whom into the world was the end of the building of the temple, and of the whole worship performed therein, and, therefore, by his coming into it, it received the completion of its glory. The promise of him unto our father Abraham, foretold, that "in him all the nations of the earth should be blessed;" well, therefore, might he be called "the desire of all nations."

Messiah was pronounced as the glory of this temple. The end of the temple and of all the glory of it, and all the worship performed in it, was to prefigure the promised seed, who was the true and only substantial glory of them all, and of the people to whom they were committed ; for he was "to be a light to lighten the Gentiles, and the glory of his people Israel." Therefore, in all the worship of the temple, those who believed, and in the use of the ordinances of it, saw unto the end of their institution, did continually exercise faith on his coming, and earnestly desired the accomplishment of the promise concerning it. The great glory of this temple therefore, could consist in nothing but this coming of the Lord whom they sought, the desire of all nations, unto it.

That the Messiah is meant by "the desire of all nations," is acknowledged in the *Talmud*, Sanhedrim, fol. 97 : 2. Some of our modern Rabbins, however, will persuade us, that by the "desire of all nations," is meant the "desirable things," such as gold and silver, as presents to be brought into this temple ; but this

opinion is contrary to the grammatical construction of the text ; foreign to the design of the prediction ; utterly unworthy of the solemn expression “ thus saith the Lord of hosts,” repeated so often in the text ; far too low for the circumstances mentioned, to usher in the coming of the Messiah, as “ shaking the heavens and earth,” &c., &c. ; it is an opinion contrary to facts, for far greater presents were brought to Solomon’s temple than to this ; it is in direct opposition to the intimation of Jehovah, that the glory should not consist in gold or silver ; it is beyond all contradiction, that this temple fell far short of the glory of the former temple, in all that the world would call great and glorious, as well as in matters of religion and worship. Our Rabbins, themselves, confess that five things were wanted in the second temple, viz. : the ark with the propitiation and cherubim ; the fire from heaven ; the Holy Spirit, or spirit of prophecy ; the presence or glory of Jehovah ; and the Urim and Thummim.

I am perfectly aware that our people object and say that the temple here spoken of refers to a third temple, to be built when the Messiah comes. This objection, with several others, will be refuted in our next lecture. Besides, the prophet Malachi testifies to the same fact. His testimony is as follows : “ Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in ; behold he shall come, saith the Lord of hosts.” Mal. 3 : 1. In this prediction the coming of the Messiah into the second temple is again promised, with the addition, that he shall have a harbinger to prepare his way.

This promise of the coming of the Messiah, was oc-

casioned by the scoffing, wicked, and blasphemous inquiry with which the preceding chapter closed, viz. : “where is the God of judgment?” In answer to it, the prophet declares, “He shall suddenly come to his temple,” and which some of the Rabbins thus explain : “God will raise up a righteous king to set things in order, even the King Messiah.”

That by “Jehovah who should come,” and, “the messenger of the covenant,” is meant the Messiah, most of our learned Rabbins agree. *Kimchi*, *Ben Melech*, *Ber. Rab.* § 16, fol. 219, c. 4. *R. Tanchum* says, “*without doubt* it is the Messiah.” The titles well agree with him who is frequently called “Jehovah,” the “Angel Jehovah,” “Jehovah, our righteousness;” and is promised as a “covenant to the people.” *Isa.* 42 : 6 ; 49 : 8. The description given of him as the person “sought after,” and “delighted in,” also agrees best with the Messiah, “the desire of all nations.”

We observe next, that it is promised that the Messiah should come “to *his* temple;” the temple built in the days of Malachi; the second temple; which is peculiarly *his* temple, for he was to appear in it, to be its glory, and the substance of all it was designed to shadow forth by all its rites and ceremonies. To this temple he should come “suddenly,” i. e., immediately, after his harbinger appeared and prepared the way before him.

We have then the testimony of the Angel Gabriel, of the prophet Daniel, Haggai, and Malachi, that the Messiah was to appear during the standing of the second temple; but the temple has been utterly destroyed more than 1700 years ago; it is, therefore, evident that the Messiah must have come.

These arguments are so convincing that the time predicted for the coming of the Messiah is long past, that

in their perplexity the Rabbins have pronounced a curse on all that shall attempt the computation of the time. *Talmud* Trat. Sanhed. And *Maimonides* assigns this reason for it: "It was," says he, "invented because upon the mistakes of their reckoning, or failing of their calculations, the people are apt to despond, and begin to suspect that the Messiah is already come." Yet this curse has not prevented some of the chief Rabbins to calculate the time. Some have fixed upon the year 5263 or 5294 from the creation, others 5335, and others 5358 i. e., 1298 A. D. To evade these arguments they have invented other "refuges of lies," which will be considered in a future lecture.

In my next lecture, God willing, I shall show that all the particulars mentioned in the predictions we have considered, have been fulfilled by Jesus of Nazareth, blessed be his name; and I shall then refute the objections of our Rabbins. May the Holy Spirit, who taught the patriarch Jacob, and the prophets Daniel, Haggai, and Malachi to predict the time for the coming of the Messiah, enable you, my beloved brethren, to believe their testimony, and to the God of all truth shall be all the glory. Amen.

THE JEWS.

(From *Herbel's Poems*, printed A. D. 1698.)

Poor nation, whose sweet sap and juice
Our cions have purloined, and left you dry;
Whose streams we get by the Apostles' sluice,
And use in baptism, while ye pine and die;
Who, by not keeping once, became a debtor,
And now by keeping lose the letter:
O that my prayers!—mine, alas!—
O that some angel might a trumpet sound;
At which the church, falling upon her face,
Should cry so loud, until the trumpet were drown'd,
And by that cry, of her dear Lord obtain,
That your sweet sap might come again.

LECTURE V.

Jesus born at the predicted time.

“THE day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.” John 1 : 43-45.

These words contain a confirmation of what I have asserted, and a justification of my conduct. In former lectures I have stated, that the Messiah has been the object of expectation, before Jesus Christ was born ; and that the only rule to judge by, whether he is the Messiah or not, is by comparing the history of Jesus Christ with the characteristics contained in the Old Testament. Now this principle is recognised in my text ; Philip says, “ we have found the Messiah,” which supposes expectation ; and the proof he had that Jesus was the Messiah, was, because he answered the description given of the Messiah “ in the law and in the prophets.” Farther, the conduct of Philip justifies my practice. When he had found Jesus he was anxious that others also should receive him, and he refers them to the Scriptures for a proof of his Messiahship. In like manner, as soon as I was convinced that Jesus was the Christ, the promised Messiah, and enjoyed unspeakable felicity in believing in him, I was anxious to make him known to my brethren and kinsmen after the flesh, and after forty years’ labour I am not weary of it, though I have been often wearied in it.

That the time specified for the first advent of the Messiah has expired many centuries ago, and that consequently the Messiah must have come, we have already proved. We shall now show that Jesus Christ is that Messiah, and answer the objections of the Rabbins.

1. We refer to the testimony of the patriarch Jacob.

Did he describe the Messiah as the *Shiloh*? Jesus Christ answers all the different significations attached to that name. He is in a peculiar sense the Son and Lord of Judah, as well as of David; to him the wise men of the East brought gifts and presents, and multitudes since that time, have consecrated their all to his cause and honour. Does the word signify peace and quietness? It suits none so well as it does the blessed Jesus, the Prince of Peace, who has offered up himself as a propitiation for our sins, to make peace between God and men, and in him millions of weary and heavy laden sinners, under a sense of their sin and misery have found, and generations not yet born will find, rest and peace which the world can never give nor take away. Was it predicted that the tribe of Judah should remain distinctly known by genealogy, until Shiloh should appear?

This was fulfilled in Jesus Christ. The tribe of Judah was preserved in a remarkable manner as a distinct tribe, until Jesus Christ was born, and his descent from Judah established. The providence of God watched over this tribe particularly. It was numbered apart in Saul and David's time, 1 Sam. 11: 8; 2 Sam. 24: 9; and the prophets were very careful of the genealogy of this tribe, even in the times of the captivity, as appears from Ezra and Nehemiah. And both the Evangelists, Matthew and Luke, have furnished us with the genealogy of Jesus, proving that he was of the family of David, and of the

tribe of Judah. That our people in the days of Christ knew and believed that their genealogies were correct, is evident, because no fault has been found with them at the time when the genealogies of David were in their possession.* But soon after the death of Jesus, Jerusalem was destroyed, and the tribe of Judah dispersed, and all genealogies lost. There is now not a family, not even the house of David, that know for certainty, or can prove their line of descent.

In a manuscript book, written by a Mr. Barnet, one of our nation, who lived and died a pious Christian, is the following judicious observation. "The word *shevet*, here mentioned in Jacob's prophecy, and commonly translated *sceptre*, meaning royal dominion, should, in my opinion, be literally understood *the tribe*, as expressed in the 28th verse of this chapter : 'These are the tribes.' Judah was not to cease being a tribe, (although ten were removed and carried away,) distinguished and known by its preserved genealogies as such, until Shiloh came ; nor till then was the law-giver to cease from between his feet, for the Sanhedrim were still in Jerusalem when our Saviour came ; and these genealogies subsisted only to prove *Him*, in his human nature, son of Abraham, son of Judah, and son of David. The tribe, at his coming, was to withdraw from Judah, and unto Shiloh were the nations to be gathered. And this prophecy was literally fulfilled ; for the ten tribes were carried away captives, but Judah remained ; and remained a tribe distinct from Benjamin and Levi in the days of Jesus, even till the destruction of the temple. Until the days of Jesus, the genealogies of the tribe of Judah, as a known

* See these genealogies vindicated and reconciled in Joseph and Benjamin, vol. i. part iv. let. iv. p. 245.

distinct tribe, were preserved ; and the Jews themselves allow that Jesus was of the tribe of Judah ; but as soon as the Christian church was established, or the aggregation of the people was to Shiloh, then fell down the partition wall between Jew and Gentile. He came, for whom was ordered the distinction of tribes and genealogies, to mark his descent : for him they subsisted ; and having finished their design and destination, they exist no more."

Was the law-giver, ruler, or magistrates not to cease until Shiloh came, this also was fulfilled. There were always, up to the time of the last captivity, rulers in Israel, either a King or Governor, as there were unto the time of Christ under the Babylonians, the Persians, Grecians, and Romans ; such as Gedaliah and Zerubbabel, and particularly the Sanhedrim, a court of judicature, the members of which chiefly consisted of the tribe of Judah ; and the *Nasi*, or Prince of it, was always of that tribe, and which retained its power to the latter end of Herod's reign, when Christ had come, but soon after, it lost its power.

Farther ; was the expectation or gathering of the people to be to Shiloh, the Messiah ? This also has been fulfilled in our blessed Jesus. That the expectation of the people had been excited to the highest degree, both among Jews and Gentiles, at the time Jesus was born, we have already noticed in a former lecture. In like manner, as soon as he began to preach, the people of all nations, and from all quarters, flocked unto him. Matt. 4 : 25. On the day of Pentecost, what a multitude of various nations believed. Acts 2 : 5, 9, 12, 45 ; 5 : 14. Thus Jews and Gentiles became united in Christ, and obedient to his commands. Eph. 2 : 14-16, 19. And what an innumerable company out of every nation,

people, kindred, and tongue, have believed in him since that day ! and the blessed time is rapidly approaching when "all nations shall be blessed in him, and all men shall call him blessed." "Already," says a German divine, "is his mighty empire extended to all the quarters of the earth. In every place has he, by his religion, brought some of mankind, to adore the true God. From the rising to the setting sun, prayer is made to the Eternal Father and his Son, by whom he made the world. The voices of countless thousands resound, praise, and honour, thanksgiving and glory, be unto him that is, and was, and is to come ! Hallelujah ! Praise him ye heavens ! All ye nations of the earth, proclaim the glory of our God and Saviour."

Permit me, my dear brethren, to detain you for a moment, to remove two mistaken ideas. It has been the belief of our ancient fathers, and our people still believe, that the Gentiles would have neither part nor lot in the Messiah, in direct opposition to the declaration of Jacob, that to Shiloh should be the gathering of the people, and which is confirmed by many other parts of Scripture. To Abraham, it was promised, that in his seed, all the families of the earth should be blessed ; Gen. 22 : 18. Isaiah, speaking of the Lord's house being established in the tops of the mountains, saith : "And *all nations* shall flow unto it ;" 2 : 2. Again, "And in that day there shall be a *root* of *Jesse*, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious ;" 11 : 10. Again, he saith of the Messiah, "And the isles shall wait for him ;" 42 : 3, 4. Again saith Jehovah to the Messiah, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel ; I *will also give thee for a light to*

the Gentiles, that thou mayst be my salvation unto the end of the earth;" 49 : 6 ; but this very truth our brethren have used as an objection against the Messiahship of Christ. "For," say they, "the Gentiles have not been gathered to Jesus." But it is not said that all the Gentile nations should come *at once*. The work is to be carried on gradually. This is God's usual method. All his operations have been gradual, and such also was the work to be which he intended to accomplish in and through the Messiah. "To him *shall* be the gathering of the people." Consider, my beloved brethren, how this prediction has been, is, and shall be, fulfilled in our Lord and Saviour. How could we possibly otherwise account for the astonishing fact, that the religion of Jesus has spread in the manner it has done, ever since its beginning, over so many countries and kingdoms? Has it been by might or by power? Has it been achieved by the force of arms, or by the power of wisdom or human intellect? Has the world been influenced by allurements, and promises of worldly honours and glory? So far from it, that the religion of Jesus is even opposed to all these things. Its blessed author came into the world even contrary to all human expectation, meek and lowly, poor, despised, and rejected of men, a man of sorrow, and acquainted with grief. The Son of man had not where to lay his head; lived a life of privations and self-denial; and finally, died an ignominious death: all of which is very appalling to proud human nature. His disciples were all poor and illiterate, and powerless, as to what the world would call greatness; and yet they went forth at the command of their master, in opposition to all the wisdom, the learning, and the power of the world, preaching repentance, and declaring the Gospel of their Lord and Master,

whose name was everywhere spoken against ; and yet did they plant churches in the different countries which they visited ; and while the world by wisdom knew not God, they were the means of turning many from darkness to light, and from the power of Satan unto God.

And though the *Gospel of Christ*, the preaching of salvation in and through a crucified Saviour, is, to this very day, a stumbling block to our brethren, as well as foolishness to the Greek, yet has it proved to unnumbered myriads, of both Greeks and Jews, who have believed on his name, the power of God unto salvation.

The religion of Jesus has gone on increasing ever since it began to be preached. Many kingdoms of this world, which were formerly worshippers of idols, have at least nominally become the kingdoms of our Lord and of his Christ. At this very moment it is making progress in the world ; and it is but a few years ago, when whole islands, which, according to prophecy, had waited for him, cast their idols to the moles and the bats, and acknowledged him as their Lord and Saviour.

Can it, then, be denied that the gathering of the people has been unto Jesus ? And blessed be God, the time is come, when thousands and tens of thousands of our dear people shall look unto Jesus, “ whom they have pierced ” by their unbelief and shall acknowledge him as the promised Messiah, their Lord and their God. Then it shall be said, “ Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see ; all they gather themselves together, they come to thee, thy

sons shall come from far, and thy daughters shall be nursed at thy side; then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60 : 1-5. Dear Reader, excuse my detaining you so long on this all glorious subject. My heart is full, and leaps for joy at the thought, when "at the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 10, 11. We return to our subject to show,

2. That all the particulars contained in the prophecy of Daniel have been fulfilled in Jesus, our Saviour.

Was Messiah, the "Most Holy," to be anointed, not with perishable oil, as priests and kings, but with the Holy Spirit, as had been foretold by the prophets? Isa. 11 : 1-3; 61 : 1-3. Thus was Jesus Christ anointed with the Holy Ghost, and that without measure. Luke 1 : 35; 4 : 18-21; Heb. 1 : 9.

Our blessed Jesus was perfectly holy, both in nature and in life; and being anointed with the Holy Ghost, and with power, he went about to do good, and healing all manner of diseases, preaching the gospel to the meek, expiating the sins of his people, and now reigns as God's anointed king, upon his holy hill of Zion. Hence he is called *Messiah*, in Hebrew, and *Christ*, in Greek; for both words signify anointed, not with material oil, but with the Holy Ghost, without measure.

Was Messiah "to be cut of," to die a violent death? This was fulfilled in our blessed Jesus. He was tried, condemned, and adjudged to death, in a judicial way. Was the Messiah to die, but "not for himself," not for

any cause or sin in himself, being without sin, but to die for the good of others, in the stead and room or place of sinners, as had been typified by the sacrifices, especially on the day of atonement; and as had been predicted by the prophet Isaiah, ch. 53, so did Jesus suffer and die, "the just for the unjust," the righteous for the unrighteous. 1 Pet. 3: 18. For with all the efforts of our people to prove him guilty, they could not find two witnesses to agree, and they could find no cause to justify themselves in putting him to death, till the high priest charged him with being guilty of blasphemy, because he declared that he was the Son of God. Matt. 26: 63-66: Mark. 14: 61-64. But herein the high priest was mistaken, for it was no blasphemy for Jesus to declare the truth. And I beseech you, my beloved brethren, to take particular notice of this observation; for, had Jesus Christ not been the Son of God, in the strictest sense of the word, it would have been blasphemy indeed; and according to the command of God, it would have been the duty of the Jews to put him to death; and of course they might have expected the approbation and blessing of God. But it is far otherwise. For it is beyond all contradiction, that the long protracted and unparalleled sufferings of our dear people is in consequence of our fathers having put to death the Lord of glory, 1 Cor. 2: 7, 8, and their children approving of their deed.*

We proceed to show that the effects to be produced by the death of the Messiah, and the events which were to follow, have all been fulfilled in Jesus Christ.

"To finish transgression," or to restrain. When he died he said, "it is finished;" i. e., sin has now had its

* See Joseph and Benjamin, I. p. 296, &c.

death wound given it, like Samson's "let me die with the Philistines." By his Spirit, by his grace, and by the power of his gospel he has "restrained" and set bounds to the rage of wickedness, rooted out the old idolatry of the world, and turned unnumbered millions of our race unto righteousness.

"To make an end of sin;" or seal it up. "When sin is pardoned, it is sought for and not found, as that which is sealed up. Christ has obtained pardon for all our sins, so that they may not appear or break out against us, to accuse and condemn us. "To make reconciliation." Jesus by his own sacrifice has satisfied divine justice, made peace between God and men, not only as an arbitrator or referee, but as a surety for us. He is the propitiation for us.

"To seal up vision and prophecy." Jesus Christ accomplished all things that were written in the law, the prophets, and the psalms, concerning the Messiah. He also put an end to that method of God's discovering his mind and will, and took another course by completing the Scripture-canon in the New Testament, which is the more sure word of prophecy than that by vision. 2 Pet. 1 : 19. Heb 1 : 1. "Confirm the covenant." His death made his *Testament* of force, and enables us to claim all the blessing bequeathed by it. Confirmed *with* or *for* many, the New Testament is not like the Old, confirmed to the Jews only, but was committed to all nations. "Christ gave his life a ransom for many."

"Sacrifice to cease." Jesus Christ by offering up himself a sacrifice, once for all he has put an end to all the Levitical sacrifices, and superseded them and set them aside. When the substance came, the shadows were done away.

"Everlasting righteousness." Jesus Christ is our right-

eousness, the merits of his obedience, and sacrifice, answer all the demands of the law : “ who is he that condemneth ? Christ has died, yea, rather has risen again.” He is “ the Lord our righteousness ;” “ made of God unto us righteousness, that we might be made the righteousness of God in him.” This is an *everlasting* righteousness ; it was planed in the everlasting counsel of God, and will be everlasting in its effects. Now my beloved brethren, if Jesus Christ was not the Messiah I would ask how was this prediction fulfilled at, or before the close, of the 70 weeks determined for its accomplishment ? In what way, or by what means, was transgression restrained, iniquity atoned for ; an everlasting righteousness brought in ; seeing that our Rabbins tell us that at that very period our people had been so wicked that it prevented the coming of the Messiah.

Lastly. What has been said of the Prince has also come to pass, whether we consider the prince to refer to the Messiah, or to Titus, the Roman general. Some suppose that it is the Messiah himself, who is to confirm the covenant of grace by his doctrines and miracles, by his death and resurrection, by the ordinances of baptism and the Lord’s supper, as the signs of the new covenant. This covenant he confirmed with, or to many, to Gentiles and Jews ; and that by offering up himself a sacrifice once for all, he put an end to all the Levitical sacrifices. Others think that by the *Nagid*, the prince, a leader, or general, with a mighty army, is to be understood. I am inclined to adopt the latter opinion. The word *Havba*, “ that shall come,” is not in construction with *Am*, “ the people,” but with *Nagid*, “ the prince, or leader.” The Jewish writers understand by it, Titus Vespasian, the Roman general, with his army. *Yarchi*, and *Aben Ezra*, in loco. *Abarbanel* and *Yacchiades*,

in Wagen. *Mantissa*, de LXX. Hebdom, p. 92, 93. History informs us, (see Marshall on Chronology, p. 271,) that just before Jerusalem was besieged, peace was established, or, as it is here expressed, the covenant was confirmed, which continued a few years, "a week," or seven years. In the midst of that period the sacrifices and oblations ceased. (See Josephus, De Bel. Jud. Lib. 6, c. 2.) Great desolation followed, or, as the original may be rendered, upon the wings or *battlement*, i. e., of the temple, shall be the abominations of the desolator. By this is meant the ensigns of the Roman army, which had the images of their gods and emperors upon them, which they set up in the holy place and sacrificed unto. Nothing could be a greater abomination to our people.

Hence Matthew quotes the words of our Lord, saying, "When you shall see the abomination of desolation, spoken of by Daniel, standing in the holy place, then let those who shall be in Judea flee," 24 : 15. Luke has it thus : "When ye shall see Jerusalem encompassed with armies then flee." 21 : 15.

And thus the city and sanctuary were to continue in their ruin and desolation, until the consummation of God's vengeance, determined by him, should be fully poured out upon the desolate people of our nation, and which has been poured out, and continues to this day. Now all this was to come to pass during the last of the 70 weeks. It might naturally have been expected that this last week, or seven years, would have commenced at the death of Christ, at the end of the 69 weeks, or 483 years ; but no such events took place until thirty years after. The reasons why these judgments were deferred, may be, to display the goodness, patience, and long suffering of God toward our nation, as he did to the

old world, when he gave them 120 years' time for repentance, before he brought the flood.

The late pious and venerable Dr. Scott, who truly and sincerely loved our nation, closes his exposition of this prediction in the following manner: "It is undeniable that Daniel foretold that the Messiah would come within less than five hundred years from a decree granted for rebuilding Jerusalem; he showed that he would be put to death by a legal sentence, (for so the word implies,) and he expressly predicted that, in consequence, Jerusalem and the temple would be desolated, and the nation of the Jews exposed to tremendous punishments, of which no termination is mentioned. Within that time Jesus of Nazareth appeared: he answered in every respect to the description given of him by all the prophets: he was put to death as a deceiver; yet vast multitudes became his disciples, and Christianity gained a permanent establishment. After a time, Jerusalem and the temple were destroyed; and the state of the Jews, to this day, is a striking comment on the prediction. How can it then be denied that Daniel spake by divine inspiration? or that Jesus is the promised Messiah? Both these important points might be fully demonstrated by this one prophecy, even if it stood single: how much more, when it is only one star, so to speak, in a resplendent constellation; or one among a vast number of predictions, all of which combine with united evidence, to demonstrate the same grand truths."

Now, my dear brethren, I have, at considerable length, shown that the Messiah must have come long since, for the tribe of Judah is no longer known by genealogies as a distinct tribe; the sacrifice and oblations have long since ceased, and our holy city and temple have been destroyed; and in spite of the repeated at-

tempts of our people to rebuild the temple, they have continued, (as it was foretold, Hosea, 3 : 4,) for nearly 1800 years, “without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” I have also shown that Jesus of Nazareth did appear at the very time predicted, and died, to accomplish the work assigned him ; and that soon after his death, the events predicted by Daniel have been literally fulfilled. O that our beloved brethren would at length begin to examine the sacred Scriptures, and believe what is written in the law, and in the prophets, and in the book of Psalms, concerning the Messiah ; and I doubt not but the second part of Hosea’s prediction would soon be fulfilled, viz. : “Afterward shall the children of Israel return, and seek Jehovah their God, and David their king ; and shall fear Jehovah and his goodness in the latter days.” Merciful Father, hasten it, for thy name’s sake.

It is a remarkable fact, though not generally known, that our people have several times attempted to rebuild the temple, in the reign of Adrian, of Constantine, and of Julian, but have been prevented. The following account of their last attempt deserves peculiar notice. “Ammianus Marcellinus was a heathen writer, and contemporary and intimate with Julian ; and his account is as follows : Julian, who had been already thrice consul, taking for his colleague Sallust, prefect of the Gauls, entered, for the fourth time, on that high office ; and although he was not without a solicitous concern for futurity, considering the various events which this year was likely to produce, he carried on his preparations for the war with the utmost diligence ; and still enlarging his views, and being desirous to perpetuate the memory of his reign by some great works, he resolved to rebuild,

at a vast expense, the magnificent temple at Jerusalem, which, after a long and obstinate siege, begun by Vespasian, and carried on by Titus, had been, with great difficulty, taken and destroyed. The conduct of this affair was committed by him to Alypius of Antioch, who formerly had been lieutenant in Britain, with orders to forward it as much as possible. When, therefore, Alypius had set himself to the work, with the greatest resolution, and was also assisted by the governor of the province, frightful balls of fire, (*metuendi globi flammorum*,) broke out near the foundation. And those eruptions being repeated, they rendered the place inaccessible to the workmen, who were scorched and burnt several times before they left off. But the element continuing to repel them, the enterprise was laid aside." *Lib. 23, c. 1.*

This account is corroborated by our Rabbins, David Gantz and Gedalia. Speaking of Julian, he saith; "This emperor commanded to rebuild the temple with glory and magnificence, and he gave to this aid of his own money. But it was prevented from heaven, that this work was not finished; for the emperor was killed in the Persian war. *Zemach David*, page 20. And in *Shalsheleth Hackabula*, p. 102, we read: "In the days of Rabbi Chanan and his colleagues, which was about 4349, A. M., the chronicles tell us that there was a great earthquake all over the world, and the great temple which the Jews had built at Jerusalem, by order of Julian the apostate, with very great expense, fell; and the next day great fireballs came down from heaven, which melted all the iron in the building, and burnt many Jews without number." This remarkable fact is also recorded in *Socrat. Hist. Eccl. L. 3, c. 29*, and in *Sozom, L. 5, c. 22*, who appeals to several witnesses

then living. And Chrysostom says: "We are all witnesses of this thing." Orat. 2, contr. Jud.

Messiah's come—with joy behold
The days by prophets long foretold
Judah, thy royal sceptre's broke ;
And time still proves what Jacob spoke.

Daniel, thy weeks are all expir'd—
The time prophetic seals required ;
Cut off for sins, but not his own,
Thy Prince, Messiah, did atone.

Thy famous temple, Solomon,
Is by the latter far outshone :
It wanted not thy glittering store,
Messiah's presence grac'd it more.

We see the prophecies fulfilled
In Jesus, that most wondrous child ;
His birth, his life, his death, combine
To prove his character divine.

LECTURE V.

SECOND PART.

Rabbinical Evasions refuted.

In the former part of this lecture, we have shown that Jacob's prediction and that of Daniel have been fulfilled in Jesus Christ; we shall now point out the fulfilment of the predictions delivered,

3. By Haggai and Malachi.

1. Both have predicted that the Messiah should appear in the second temple. That the Messiah was to be and has been the desire of all nations has already been shown, and also that at the time when Jesus Christ did appear, the expectation was universal, and brought an unusual concourse of devout men to Jerusalem, to the feast of weeks, the time when the kingdom of Christ was set up. And of Jesus it may be said, emphatically, that he came into that temple. He was born while the second temple was yet standing, and visited it frequently. At the age of 12 years he was found there, sitting and disputing with the doctors, to their great astonishment. In this temple he wrought many miracles, and taught the people, and here he was acknowledged as the Messiah, the children crying, "Hosannah to the Son of David."

Haggai predicted,

2. That his presence would make that temple more glorious than that of Solomon's was. For surely this glory was not to consist in outward show, such as gold and silver, in magnitude and architectural splendour, as

some will understand it, for this certainly was not the case, and it was totally void of the Ark, the Cherubim, the Urim, and Thummim, the Shechinah, the holy Oil, and the fire from heaven. The only way, therefore, in which the latter could exceed the former, must be in the presence of some august personage, styled "the desire of all nations, the true Messiah." The expression doubtless alludes to the glory which filled the tabernacle and the temple, Ex. 40: 35; 1 Kings 8: 10, 11; but that was a shadowy glory, this is a real one; here Christ appeared in person, who is the brightness of his Father's glory, and in whom dwelleth the fulness of the Godhead bodily. There was but one thing which could have added to the glory of Solomon's temple, and that was, the presence of God manifested in the flesh; when the Lord Jesus came to his temple, that glory was exhibited, and all former glory eclipsed. There was in it no *material fire from heaven*, such as once blazed upon the altar; but He was there who baptized with the Holy Ghost, and with fire. The *Ark*, and its contents were wanting; but He was there in whom were hid all the treasure of wisdom and knowledge, and by whose blood was exhibited the true propitiation, or mercy seat, into which Angels, Seraphim, and Cherubim, desire to look; (compare 1 Pet. 1: 12, with Exod. 25: 20.) The *Spirit of prophecy* was wanting, until the fulfilment of the prophecy of Joel, by Him, who, having received of the Father the promise of the Holy Ghost, shed it forth on his disciples. What need of the *Shechinah* when the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth, for in him dwelt all the fulness of the Godhead bodily. And if the Holy *Ointment* was not to be found for the consecration of priests, yet

was there in place thereof an anointing with the oil of gladness above his fellows. The *Urim* and *Thummim* were wanted; but He was there by whom God has spoken, in these last days, and made known his mind and will. In him divine revelation centers, and comes to us through him. He is the light, the true light, the faithful witness, the truth itself, and from him we receive the Spirit of truth, who leads us into all truth. Thus were the deficiencies of the second temple supplied; and thus was fulfilled the encouraging prediction of the prophet.

To pretend that the second temple *lasted ten years* longer than the first; that Herod had made it a stately edifice; that Josephus gives a noble description of it, is to blind one's self. For the duration of ten years does not enhance the glory of a house, or compensate for the loss of the five precious things which were wanting in it.

3. "In this place will I give peace." Our people understand this in a literal sense, for worldly peace and prosperity. I would, therefore, ask, at what time, or in what manner, this promise has been fulfilled during the second temple. It is a well known fact, that before the days of the Hasmonaeans, our people were in perfect bondage and slavery, first to the Persians, then to the Grecians, and then to the Romans and Herodians. To say, then, that this was the peace intended, is to say directly, that God promised what he never performed. But we have already shown that the principal work of the Messiah, was to make peace between God and man, by taking away sin, that was the cause of their separation, distance, and enmity. This peace, Jesus Christ procured at Jerusalem, while the second temple was yet standing. "For he is our peace who has made both one,

and has broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man; so making peace. And that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby, he came and preached peace to them that were afar off, and to them that were nigh." Thus did God give peace at Jerusalem, both to Jews and Gentiles, by him that was "the desire of all nations." Farther;

4. At the coming of the Messiah, a great change was to take place, expressed by the "shaking of the heavens and earth." When the people were brought out of Egypt, and were constituted a peculiar people, under God as their king, the Lord shook the sea and the dry land, made a passage through the sea, and fetched water out of the rock; he also shook the heavens and the earth at Mount Sinai with thunder and lightning, and earthquakes; when Jesus Christ came to set up his kingdom, at his birth, a new star appeared in the heavens; angels celebrated his nativity; wise men came from the east to inquire after him; and Herod and all Jerusalem were troubled; at his death the sun was darkened, the earth shook, the rocks rent, and the Mosaic dispensation was shaken to its very centre; and when his kingdom was set up and published among the nations, the kingdom of Satan was besieged, the foundations of the heathen temples were shaken, their oracles silenced, their idols destroyed, and the powers of the kingdom were moved and removed. *Tarchi*, and *Aben Ezra*, understand by the "shaking of the heavens," &c., &c., wonders and miracles; and of the miracles of Jesus it is witnessed that such things had never been seen in Israel.

The objection of calling the period from the prediction

to the birth of Christ, a "little time" is trifling. Nothing has fallen out before the coming of Christ, to whom the prophecy is applicable ; and if, as our Rabbins say, it is yet to be fulfilled at the future coming of the Messiah, the objection would be of some weight. Besides, if the 400 years from Micah to Christ, be compared with the 4000 years from the first promise of a Messiah till the coming of Christ, it may be called a "little time." And the prophets usually represent distant objects as near at hand ; they speak in the present tense, of a very remote event. Isaiah speaking of the birth of the Messiah says, "unto us a child is born." Isa. 9 : 6. A thousand years before God are as one day.

According to the prediction of Malachi, Jehovah, the Messenger of the covenant in whom they delighted, was to come to his temple *suddenly*, i. e., immediately while his messenger was preparing the way ; this also has been literally fulfilled. John the Baptist was preparing the way while Jesus came to the temple, which was his theatre for public instruction ; there, he daily taught the people and disputed with the Scribes and Pharisees. Joh. 2 : 13, 16 ; 7 : 37-40. Matt. 21 : 1-13.

Now, my beloved brethren, I have, at considerable length, shown that the Messiah must have come long since, for the tribe of Judah is no longer known by genealogies, as a distinct tribe ; the sacrifices and oblations have long since ceased, and our holy city and temple have been destroyed ; I have also shown that Jesus of Nazareth did appear at the very time predicted, and died, to accomplish the work assigned him, and that soon after his death, the events predicted by Daniel, have been literally fulfilled. The conclusion, therefore, is evident, that the Messiah must have come a long time ago, and

with Philip we do say, "we have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."

I am perfectly aware of the opinions of our Rabbins to evade the strength of the preceding arguments, and shall, therefore, select their strongest objections, and show their fallacy and weakness.

1. Some of our Rabbins will persuade us that the sceptre has not departed from *Judah*, for there are still kings in *Israel*. This assertion rests solely on the story of *Rabbi Gerson*, in his book *Geliloth Eretz*, where he affirms, with *an oath*, that he will not lie in a *single* letter, but relate what he himself had seen. He then informs us that in his travels he found a river sixteen miles in breadth, each mile eight thousand feet long; the water flowing with such rapidity that the sound thereof is heard at a distance of two day's journey. This river, he saith, is called *Sabbatyon* or *Sambatyon*, because, though it throws up large stones as high as a house all the week through, yet it rests and becomes perfectly dry two hours before the commencement of the Sabbath, and begins again to run, with all its fury, as soon as the Sabbath is ended. Beyond this river, he affirms, there are as many Jews as the sand of the sea, living in great affluence and plenty. They have twenty-four kings, and a powerful king is over the whole. With respect to their descent, he saith, some think they are of the family of Moses, others say they are a part of the ten tribes. Thus much I thought it necessary to quote of this wretched story.

Such is the sandy foundation upon which rests the superstructure that the sceptre is not yet departed from *Judah*. How ridiculous the fiction! Who would suppose that any man in his right senses would for a mo-

ment give credit to it? Yet, my dear brethren, you well know that our people believe it, for they have incorporated it in the prayer or song for the Sabbath day. So awfully true is it, that when a people wilfully reject the truth, a just and righteous God will give them up to believe a lie. Is it credible that there should exist such a wonderful river in any part of the world, and yet never seen by any traveler, nor described by any historian except Rabbi Gerson? He tells us that the Turks carry on an extensive commerce with these people beyond the river, sending them iron, and getting an equal weight of gold by way of barter. Strange that no other merchants, either in the old or new world, have attempted to have a share in so lucrative and unparalleled a traffic. Besides, if there be such a river, how could Rabbi Gerson see the things which exist in that country, seeing that during the week he could not cross it, else the river would have stoned him; on the Sabbath he dare not cross it, else he would have been stoned to death according to the law; nor could he cross it during the two hours before the Sabbath, for the breadth, he saith, was not less than 24 miles, English measure. Other circumstances, too, are related by this historian which appear absolutely impossible. As for example, he declares that their great king goes often to war with the neighbouring nations, if they fail of paying their tribute or taxes. On such occasions he is accompanied by no less than 180,000 horse in full armour, and by a force of infantry without number. And all this immense multitude crossed the river during the two hours of rest before the Sabbath commences! Can this be true? But who dare to deny it? For our famous Rabbi Gerson has bound himself by *oath* to declare nothing but what he himself has *seen*.

Well, dear brethren, let it be true, say there are 24 kings beyond the river Sambatyon; what then? Why, then, the sceptre has not departed. Let it remain, and what has that to do with the prediction of Jacob? These kings and their subjects, our historian tells us, are either the descendants of the family of Moses, who was of the tribe of Levi, or of the ten tribes. But the patriarch spake of the tribe of *Judah*. We are informed that the great *Rabbi Abon Alafich* despatched messengers, at a great expense, to search if such a river could be found, and such a king discovered; and having spent his money for nothing, and finding no foundation for the story, he gave his public testimony against it, saying, "why do ye assert that there is this river of the Sabbath? This river has put me to the cost of fifty brunos, and there is no truth in what is said concerning it." See the remarkable history of the conversion of Paul David, *Jewish Expositor* 1825, p. 441, and 1826, p. 43. Some of our *wise* men, of blessed memory, have been *wise enough* to perceive that this evasion will not bear examination, and, therefore, have invented another, saying:

2. That the sceptre was not to depart *for ever*, when the Messiah shall come. This opinion rests upon the separation of the two particles, *Ad* and *Ki*, translated *until*. Now, you know too much of Hebrew to be informed that this separation of the particles is contrary to the use of the accent *yethiv*, which joins the words generally, and perhaps always, (Gen. 50: 15. 1 Kings 14: 23,) and is absolutely separated from sceptre and law-giver by the accent *Athnach*. Besides, it contradicts the opinions of our Rabbins, who say that Messiah shall not reign for ever, but only 40 years, according to some; 70, according to others, and 400 years, accord-

ing to others. This translation, therefore, has been abandoned by many, and instead of it,

3. They translate the word *Shevet*, a *Rod*; i. e., the rod of *affliction* shall not depart from Judah, until the Messiah come. It is true, the word may signify a rod of affliction, but it is not applicable to Judah; for until the destruction of the second temple, Judah prospered more than all the other tribes. The royal sceptre continued about 500 years; when the ten tribes were carried away, Judah still dwelled in peace; and when they afterward were carried to Babylon, their captivity was only 70 years. Besides, the prediction commences thus: "Judah, thou art he whom thy brethren shall *praise*;" which includes a blessing on Judah, expressive of dignity and honour, and not of affliction and sorrow. This translation also has been given up, and it has been supposed by some,

4. That Shiloh means a city, i. e., the sceptre shall not depart from Judah, nor a law-giver from between his feet, until he or it, i. e., the Ark, which shall be taken in Shiloh. The absurdity of this notion is too evident to need any confutation. Nothing is said in the text, of the Ark. Nor was there a sceptre in Judah until after they had come to Shiloh. Besides, we have already shown that all the ancient Rabbins and wise men understood by Shiloh, the King Messiah, and not a city. To *him* was to be the expectation, gathering, and obedience of the people.

"There have been," saith the pious Dr. Smith, "certain German critics, who call themselves Rationalists; but who would not have much reason to complain, if we were to denominate them infidels, since they deny any *immediate* revelation of truth and religion from

God, and conceive themselves to be better judges of Biblical subjects than Jesus and his apostles were. Some of these (assuming very modestly that this poem, which is expressly declared, ver. 1, to be the dying farewell and prophetic monition of Jacob, is a composition of the age of David or Solomon,) interpret *Shiloh* as the name of the town so called, near the mountains of Ephraim, and render the clause—‘till he come to Shiloh,’ ‘the tribe of Judah, which had occupied the chief place in the marches and encampments in the wilderness, shall not lay aside that honour, till the tribes shall disperse from the common standard, each to its own allotment; which dispersion shall take place in Shiloh.’ See Josh. 18 and 22. ‘To this interpretation the following objections occur. The terms of the passage do not accord with any facts in the march through the desert, or the occupation of Canaan. Judah possessed no more authority than any other tribe. The *sceptre* and *legislation* were in the hands of Moses, a Levite, and the subsequent command was conferred on Joshua, an Ephraimite. ‘This interpretation would not have merited notice, but as a specimen of that noxious pseudo criticism, whose characters are self-admiring arrogance and manifest irreligion, employing a prodigious machinery of perverted learning, to compress all in Scriptures that is most solemn and important, into insignificancy and nullity.’”

Scripture Testimony of the Messiah.

6. David Levi, in his notes on the Pent. says: “A number of commentators have attempted to explain this passage (Gen. 49 : 10) in different senses. Some explain it thus, the rod of affliction and captivity, and with which, as it were, their feet are bound, shall not depart till the coming of Shiloh, i. e., the Messiah. For they understand the word *Shevet*, not to denote an ensign of

royalty, but a *rod*; the same as in Exod. 21 : 20. And others explain it, that *yasoore* does not denote to depart, but to bloom, as in Jer. 2 : 21. The regal power of Judah, i. e., the kingdom of the house of David, shall not bloom till Shiloh *goes down*; till the city of Shiloh loses its dignity. Agreeable to what the Psalmist says, Ps. 78 : 70. And he chose David his servant, &c. In this manner do numbers proceed, every one after his own fancy. But what I take to be the true meaning of the passage, is, that the sceptre should not depart from Judah *for ever*, but will return in the days of the Messiah; and which seems to coincide with what he said in verse first, ‘Gather yourselves together, that I may tell you what shall befall you in the last days,’ and which are certainly meant of the coming of the Messiah; when the kingdom will return to Judah; or, according to the first explanation that I mentioned, which will also be in the latter days.” None of these evasions bearing the light of examination and argument, continuing in force and strengthened by the other predictions which we have considered, it has at last been granted that the period of time fixed and made known at which the Messiah should appear, expired at the destruction of Jerusalem by Titus, and that on account of the sins and wickedness of the people.

5. The Messiah was either then born at Bethlehem, and hid himself, and is kept in chains; or, that his coming was delayed until Israel shall repent and perform good works. See *R. Bechai* in Lege f. 68, c. 2, 160, 64. *Aben Ezra* on Isa. 52 : 13; also on Cant. 7 : 5. See also *Echa Rab.* fol. 300, c. 1, and in *Nezach Israel*, ch. 25, fol. 38, 1, and ch. 50, fol. 57, c. 3. Some say he is in paradise. *Avodath Hackodesh*, ch. 43, fol. 55, c. 2. Others say he is at Rome. *Sanhed.* f. 97, 1.

98, 1. *Ab. Ezra* on Cant. 7 : 5. *Targum* on Micah, 4 : 8. *Buxtorf. Syn. Jud.* c. 50. This opinion rests upon their assertion that the promise of a Messiah was *conditional*; viz., that if all Israel be righteous, then Messiah will come at the time appointed; if not, his appearance will be delayed. Now as this is the present prevailing sentiment of our people, it deserves more particular attention.

1. The notion of a conditional promise concerning the Messiah, is contrary to the distinction made by our Rabbins between a promise and a threatening. For you well know that they have laid it down as a principle, that God's threatenings are conditional, i. e., if men repent, they will not be executed; but the promises are unconditional. Hence they say if a prophet announces threatenings, and they do not come, it is no proof that he is a false prophet; but if he promises good, and it does not come to pass, it is a sure sign that he is a false prophet. *R. Sepharono* apud *R. Judah Muscato* in *Sepher Cosri*, f. 43, c. 1. *Talmud Tanith*, f. 25, c. 1. *Erachin*, f. 15, 1. This principle seems to be reasonable and scriptural. Threatenings are in consequence of sin; if sin be repented of and forsaken, God may consistently withhold the evil threatened; but promises of blessings flow from free love, which is no respecter of persons, and unchangeable. Hence, Numb. 23 : 19, it is said, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Again, Rom. 11 : 29, "The gifts and callings of God are without repentance;" i. e., God never repents of what he gives, whether by promise or actual bestowment. To return to our argument: the Messiah was either an evil threatened, or a blessing promised.

The former cannot be the case, else why has he ever been the desire and prayer of our people? Surely no man is anxious for the approach of evil. He must, therefore, have been promised as a blessing, and as such it could not be delayed. Yet it is asserted by our people, who reject Jesus Christ, that the Messiah did not come at the appointed time, consequently the patriarchs and the prophets have delivered falsehoods. Hence some of our more judicious writers have acknowledged that the promise of a Messiah is absolute, as *R. Bechai* in *Lege*, f. 149, c. 4. *Shemoth Rab.* f. 116, c. 3, and *Abarbanel* in *Sepher Emuneth*, c. 14, saith, "if Israel be worthy, the Messiah will come sooner; if they are unworthy, yet he shall come at the time predicted, as it is written, Isa. 60: 22." As the deliverance of Israel from the Egyptian bondage, and from the Babylonish captivity were fixed and unconditional, so was the promise of the Messiah to deliver us from spiritual bondage and captivity unconditional.

Again, 2. There is no condition mentioned in any of the promises respecting the Messiah. And so far is it from being true that the people were to be all righteous at the coming of the Messiah, that the prophets declare the very reverse. Isa. 53: 3. Jer. 34: 32, 33. Dan. 9: 24. Zech. 13: 1. Mal. 3: 4. It is also expressly said by the Rabbins, that the generation in which the Messiah shall come will be worse than the Sodomites. *Sanked.* f. 97, c. 1. *Masech. Derech Eretz.* Sota, f. 21, 1. *Tract. Sota*, f. 49, 2. *Pesikta Rab.* f. 28: 3, 4. *Shirhashshirim Rab.* f. 260, 2.

3. Repentance and good works cannot be the condition; for it must either be in their own power to perform the condition, or they must be enabled by God to do it. If the former be the case, why do our people defer it?

Seeing that they expect from the Messiah riches, and honours, and pleasures, why does our nation spend its time and strength in the pursuit of trifles, and neglect the great things promised, especially as our Rabbins say that if all Israel were to keep only *one* Sabbath holy, the Messiah would immediately come? Shemoth Rabba, f. 116, 3. Shirhashshirim Rab. f. 269, 1. *Kimchi* on Isa. 56 : 2. *R. Bechai* in Lege, f. 64, 2. Sanhed. 97, 2. Pirke Elieser, ch. 43, and Avkoth Rochel. And if it be the work of the Spirit to cause them to repent, how is it he did not do it at the time appointed for the coming of the Messiah? Besides, when God revealed the time of the coming of the Messiah, he either foresaw what would be the condition of our nation as to their repentance and good works, or he did not. To say he did not, would be blasphemy; if he did know it, why give these specific predictions of time and circumstances which he knew would not come to pass?

4. If the coming of the Messiah be conditional, then there is a possibility that he may not come at all. If God hath delayed it for these 1800 years, why may he not delay it altogether? What stronger motives can be held out than those held out to our fathers, when God sent his own Son, who was an inexhaustible fountain of benevolence and kindness, to the poor, the blind, the lame, and the sick; who fed the hungry, comforted the mourners, and raised the dead; and for all this they did not repent, but added the greatest iniquity to their former crimes, by crucifying the Lord of glory, and rejecting the offered mercy after his resurrection?

5. We observe, farther, that the Messiah was promised to the Gentiles as well as to the Jews. Has God, out of infinite love, grace, and mercy, made so many promises to, and excited the expectations of all nations,

of the Messiah, and can we suppose that he will disappoint them, and make his truth and grace of none effect, because of the disobedience of the Jews ?

6. This opinion, also, is contrary to the sentiments advanced by our Rabbins on other occasions. You well know, that when the sufferings of the Messiah are urged from the 53d chap. of Isaiah, they will have us to believe that it is not the Messiah, but the whole house of Israel the prophet was speaking of, and that they were so holy as to be without guile, &c., but suffered, to atone for the sins of the heathen. We are also taught, that on the day of atonement all the sins of Israel are forgiven. What need then is there for repentance, if they are so righteous, and have all their sins forgiven ? Besides, if we can believe what our Rabbins tell us, then it is evident that the want of repentance cannot be the cause of the non-appearance of the Messiah ; for they assure us, in *Shalsheth Hackabala*, “ that in the year 5,260 A. M. or A. D. 1500, a person, by the name of Asher Lemle, gave himself out for a prophet, and declared that the Messiah would immediately appear if the people did repent. The people gave credit to his story throughout Italy, and they repented every one of his evil way and forsook their sins ; their repentance was like that of the Ninevites ; but the prophet soon after died, and the Messiah did not appear. We observe but once more,

7. That the notion of the Messiah’s coming having been delayed by the wickedness of our people, is in direct opposition to the design and work of the Messiah. It has already been shown, that the work and design of the Messiah is to deliver men from the guilt and power of sin. Now, if the Messiah was not to come till all Israel be righteous, then they would not need him. The whole needeth not a Physician, nor the righteous a

Saviour. But there is none righteous, no not one ; they have all sinned and come short of the glory of God. The Messiah was to procure our repentance, and not to be procured by it. Hence Peter and the other apostles addressing the high priest, declared, that “the God of our fathers had raised up Jesus the Messiah, and exalted him with his right hand, to be a Prince and Saviour, for to *give* repentance to Israel, and forgiveness of sins.” Acts, 5 : 30, 31.

I hope my dear brethren, you perceive the fallacy and futility of the inventions of our Rabbins to subvert the arguments which show that the Messiah must have come already, and that Jesus of Nazareth is the promised Messiah. In the next lecture, I shall notice several remarkable predictions concerning the birth of the Messiah, all fulfilled in Jesus Christ. May the good and gracious Lord bless the truth delivered, and to his name shall be the praise. Amen.

Behold the woman's promised seed,
Behold the great Messiah come !
Behold the prophets all agreed
To give him the superior room !

Abra'm the saint rejoic'd of old,
When visions of the Lord he saw,
Moses the man of God foretold
This great fulfiller of his law.

The types bore witness to his name,
Obtained their chief design, and ceased ;
The incense and the bleeding lamb,
The ark, the altar, and the priest.

Predictions in abundance meet,
To join their blessings on his head ;
Jesus we worship at thy feet,
And nations own the promised seed.

LECTURE VI.

Nativity of the Messiah.

LUKE 1 : 26-38. " And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not, Mary ; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing, which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she has also conceived a son in her old age, and this is the sixth month with her who was called barren : For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her."

The subject proposed for our present lecture is to consider some remarkable predictions concerning the birth of the Messiah, and their fulfilment in the birth of Jesus of Nazareth, as another proof that he is the promised Messiah.

We propose to consider,

1. The union of the divine and human natures in the person of Christ.

This is indeed a subject in some respects most mysterious and incomprehensible. It is "the mystery of godliness, God manifested in the flesh. The child called *Immanuel*, i. e., God with us, or God in our nature; the *Memra*, or Word, made flesh. This is the great stumbling block and rock of offence to my Jewish brethren; and, alas, it has been so to me. Nay; even the object of scorn; but, blessed be God, it is now the foundation of my hope, and will be so to the Jew and Gentile, when convinced that they cannot be justified by the deeds of the law.

This subject, however, is boldly denied by the late Dr. Priestley, in his *History of Corruptions*, vol. 1, p. 1. "The Jews," says he, "were taught by their prophets to expect a Messiah who was to descend from the tribe of Judah; but *none of their prophets* gave them an idea of any other than *a man like themselves*, in that illustrious character; and no other did they ever expect, or do they expect, to this day." This all important assertion, which changes the Rock of Ages, the foundation of the Christian religion, into a mere heap of sand, stands altogether without a single proof. If this assertion were confined merely to the belief and expectation of our people, we might pass it by unnoticed. For, even if it were true that they did not expect more than a mere man, yet it would no more prove that the Messiah was not to be a

divine Saviour, than their expectation of a mere worldly king and conqueror proves that the Messiah was not *first* to suffer and die, and then enter into his glory. But his assertion affects the testimony of the prophets, as well as the belief and expectation of the Jews.

This assertion of the doctor's, is as false as it is altogether without proof. But I have shown at large, in the second volume of my "Joseph and Benjamin," (ten editions of which have been published, and my proofs have never been refuted by Jew or Christian,) that all the prophets who spoke of the Messiah, spoke of him plainly, and *explicitly* as *more* than man and angel, yea, as Jehovah.

In the present lecture, we speak of the union of the divine nature with the human nature of the Messiah. My object, however, is not to describe or explain the *mode* of this union, but to prove its *reality*. The necessity of it has already been shown in the lecture on the Mediator. That the Messiah was really to unite these natures, is evident from the faith of the patriarchs, from the sentiment of the Jews in our Lord's time, from the acknowledgment of modern Rabbins, and from express declarations of Scripture. It is evident from the Scriptures of the Old Testament, that all true Israelites, like Abraham, were saved through faith in the promised and then future Messiah. But how could they have any ground for faith, as to his sufficiency for their salvation, or how could he be, *without idolatry*, an object of their faith and joy, unless they knew assuredly the all-sufficiency of his person? If they had not the knowledge of the personality of Jehovah, how could they possibly think of being reconciled *to* Jehovah *by* Jehovah; and that through assumption of the woman's seed, in order to perform their redemption? They had no idea of a

created God, but of God a creator; no conception of an *inferior* deity, but of deity *supreme*; nor any notion of an everlasting salvation being accomplished without a goodness and a strength equally infinite and everlasting.

The Jews in our Saviour's time expected the Messiah to be more than a *mere man*. "When Christ cometh," said they, "no man knoweth whence he is." John 7: 27. This must refer either to his miraculous conception or to his divine nature. This farther appears from their confusion and silence to our Lord's question, "What think ye of Christ? whose son is he?" They said unto him, The son of David. He saith unto them, How then does David in spirit call him Lord? saying, The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions. Matt. 22: 42-46. Although Christ, according to the flesh, was to spring from the seed of David, yet at the same time, he was to be David's Lord. Nor can there be a doubt that our Saviour's argument was considered in this light by his hearers; and that it wrought much conviction upon their mind, is evident from their silence.

Some of our later Rabbins have acknowledged that God *might* and *would* assume human nature. R. S. Yarchi, Ex. 15, 2, says, "This is my God; he revealed himself in his glory, and they *pointed* at him with their *fingers*." Again, in ch. 22: 2, "I am the Lord thy God," &c. "Because God appeared unto them at the Red Sea like a *warrior*, and at the giving of the law like an *aged man*, full of compassion, it might be supposed there were two Gods; therefore, said he, I am that same God." And *Rab. Eliezer* said, Tanith, fol. 31, c. 1:

“The blessed God will in future, (or as the word *Athid* is frequently understood in the Talmud, in the days of the Messiah upon earth,) make a feast for the righteous, and he will *sit among them* in Paradise, and every one of them shall point at him with the finger.”

The Scriptures of the Old and New Testament abound with proofs of the unity of the divine and human natures in the person of Messiah. “Unto us a child is born,” saith the prophet, “unto us a son is given,”—“the mighty God.” Isa. 9: 6. Here is his humanity and his divinity. He, who, in respect of his humanity, is a child born, in respect of his divinity, is the mighty God. His natures are two, but, as a person, he is one. Jehovah also testifies: “Behold, the days come, saith the Lord, that I will raise unto David a righteous *branch*, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, Jehovah our righteousness.” Jer. 23: 5, 6. That this prediction belongs to the Messiah we have already seen. Now, in respect of his humanity, he is affirmed to be a *branch* raised up unto David; for, as man, he was of the tribe of Judah, and of the household of David; but, with respect to his divinity, he is called Jehovah. This is the ineffable, the incommunicable name, which is never applied to any living creature besides the Messiah. See Jos. and Ben. vol. 2. 144. Memorable are the words of Zechariah, 13: 7, “Awake, O sword, against my Shepherd, and (or rather, *even*) against the man that is my *fellow*, saith the Lord of hosts.” The same person is here styled *man*, and *Jehovah’s fellow*. Hence, in the New Testament, the apostle Paul, one of the greatest Hebrew scholars and the most expert in all Jewish

learning, as well as inspired by the Holy Ghost, speaking of the privileges belonging to the Jewish nation, saith : “ whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.” Rom. 9 : 5. How full and plain the assertion of the two natures in the one person Christ ! *Concerning the flesh*, or in respect of his humanity, he was a descendant of the Jewish fathers, and yet was the supreme God. One of the leading mysteries of godliness is, “ God manifested in the *flesh*.” 1 Tim. 3 : 16. Another inspired writer informs us, “ that the Word which was in the beginning *with* God, and *was* God, was in due time made *flesh*.” John 1 : 1, 14. I proceed to show the fulfilment of various prophecies in his descent, and the circumstances which attended his nativity.

I. His descent. Here let us consider the nation, the tribe, the family, and the individual.

1. The nation from whom the Messiah was to descend. The first promise or prophecy of a Messiah, Gen. 3 : 15, left it entirely undetermined as from what particular people, or nation, he should spring. Had he arisen from any nation or any family among men, it would have been sufficient to have verified that promise ; but after the promise and oath were made to Abraham, it was necessary that he should be of his seed. This was also foretold by the prophet, Jer. 30 : 21 ; “ Their nobles, or rather *Adiro his noble one*, shall be of themselves, and his governor shall proceed out of the midst of them.” Though this was the case with all the kings of Israel, for *no stranger* was to sit on the throne of Israel, yet it had a particular reference to the Messiah. The *Tarqum* paraphrases it thus : “ Their king shall be anointed from among themselves ; even *their Messiah* shall be revealed

from the midst of them.” *Kimchi*, on the passage, says: “It is very well known that the King Messiah shall be of Israel.” It is also applied to the Messiah in the *Talmud Sanhed.* fol. 982. Nor is it denied by our people, that the Messiah was to be of the seed of Abraham, and that Jesus Christ was of that seed; yea, “an Israelite indeed, in whom there was no guile.” In this, indeed, lies principally the glory and preference of our nation above the heathens or Gentiles, that “of them, as concerning the flesh, Christ came, who is over all, God blessed for ever.” Rom. 9: 5. And when Jesus said to the woman of Samaria, “Salvation is of the Jews,” John 4: 22, he had, no doubt, reference to his descent from Abraham. Hence it is evident that no stranger could be the Messiah; neither Herod, who was an Idumean, nor Vespasian, who was a Roman.

2. That the Messiah was to descend from the tribe of Judah, we have already proved from Gen. 49: 10; and on this account, that tribe had the pre-eminence of the rest: for Judah prevailed above his brethren, because of him the Shiloh, the chief ruler, the Messiah was to come. 1 Chron. 5: 2. And it is evident, as the apostle observes, Heb. 7: 14, “that our Lord sprang out of Judah.” Hence he is called, “The Lion of the tribe of Judah.” Rev. 5: 5.

As the descent of the Messiah was limited to one peculiar nation, and to a particular tribe in that nation, so also,

3. A particular family was pointed out, viz., the family of David. This is evident from many passages of sacred Scripture. See Ps. 132: 11. Acts, 2: 30. In Isa. 11: 1, he is promised as the root of Jesse; on which the *Targum* saith: “A king shall come forth from the sons of Jesse, even the Messiah shall be anointed from

his children." Many of our Rabbins acknowledge that this verse, and the 10th verse, are predictions of the Messiah. Sanhed. fol. 93, 2. *Aben Ezra*, *Kimchi* and *Yarchi* in loco. *Nach.* Disput. cum. frat. Paulo. p. 53. *Zohar.* Ex. fol. 71 : 1. In our prayer book to this day, he is called "the Son of Jesse." *Sepher Tephil.* f. 278, 1, and 285, 2. And nothing is more common than for Messiah to be called *Ben David*, "the Son of David." Hence, in the days of our Saviour, the ignorant, as well as the learned, were acquainted with this title ; and when our Saviour asked, "What think ye of Christ? whose son is he?" they very readily replied, "the son of David." Thus the sick called him the "son of David," and the children cried, "Hosannah to the son of David." For the same reason the Messiah is sometimes called by the prophets by the name of *David*, as in Jer. 30 : 9 ; Ezek. 34 : 23, 24 ; 37 : 24, 25 ; Hosea, 3 : 5 ; and all these passages are applied to the Messiah by our Rabbins. Jer. 30 : 9 ; Ezek. 34 : 23 ; 37 : 24, by *Kimchi*, Hosea, 3 : 5, by the *Targum*, and *Ab. Ezra*, Ps. 144 : 14, in *Michlol Yophi* ; and 1 Kings, 11 : 39, and Hag. 2 : 23, by *Abendana*. Nat. in Michl. Yophi. That Jesus Christ, the son of Mary, is of the family of David, is abundantly evident. Because Mary as well as Joseph, belonged to the family of David, therefore, they both went to Bethlehem, the city of David, to be taxed. The angel who was sent to announce her conception of the holy child Jesus, declared her to be of the house of David.

It is objected that Jesus could not be said to be of David, although Mary his mother be of that family, because it is a common principle that "the family of the mother is not considered a family," i. e., the family is always reckoned from the father's side ; be it so ; but it

is also considered a principle that the offspring is considered the "seed of the man;" but the Messiah was promised, emphatically, as "the seed of the woman," because he was not to have an *earthly father*; and, therefore, his descent must necessarily be reckoned from his mother. Nor ought any of *our* people to find fault with the genealogies in Matthew and Luke, though some difficulty should now exist in reconciling them, seeing that the Jews in our Lord's time did not object to them; and certainly they understood them better than we can, after the lapse of 1800 years, and the loss of ancient documents. Besides, if Jesus was not the Messiah, and the true one is yet to come, how will he prove his descent from David? For it is a fact that will not be denied by any *candid and honest* Jew, that there are no genealogies preserved among our people, either in private families or in the synagogue. Should it be said that he will prove his descent by miracles, it is not at all likely that he will show greater miracles, signs, and wonders, than Jesus did. Farther, is it not a fact that our people have intermarried with their proselytes of all nations, and sometimes with others, insomuch that there is not one Jew in the world who can, with certainty, affirm that *he* is of the pure and unmixed blood of Abraham, the father of the faithful.

Notwithstanding all the objections brought by our people against the proofs that Jesus Christ is of the family of David, I appeal to their own *Talmud*, which you know they consider of greater weight and authority, than the Bible itself. In Sanhedrim, c. 6. fol. 43. Ed. Venit., it is said, "that Jesus was hanged on the evening of the passover; that a crier went before him for 40 days, to proclaim, that if any one knew any cause why he should not be put to death, he should declare it; that there was

none to be found that could speak on the behalf of Jesus ; and that one, whose name was Ulla, gives the reason of this proceeding to be, that Jesus was *related to the kingdom* ; which he could not be, except he were *ex semine regis*, i. e., of the Davidical family.

Bishop Kidder observes, (part 2d. p. 154,) “ I take this to be a very considerable testimony, as it now lies before us in the Talmud ; but yet it is in the *printed* copies so delivered, that it gives too great a suspicion that the Jews have, in the *printed Talmud*, used some *fraud and artifice* in this matter, to obscure the tradition. They who have more time and leisure, will bestow it well in a farther search. I have seen a copy of a *M.S.* of Sorbon, written toward the end of the 13th century, in which this matter is related with much greater perspicuity than we find it now in the *printed* copies of the Talmud. For there, Ulla, after the account before rehearsed, is brought in, saying expressly, ‘ Sed hoc factum est de Jesu Nazareno, quia consanguineus erat regno ;’ and the *Dominican* who gives us that translation, tells us that the same words are to be found in the book called *Moed* in the title *Sabbath*, which now (though there be still mention made of Jesus,) is, in the printed copies, entirely left out.” The bishop continues : “ I very well know the Jews have been accused of erasing out of the late editions of the Talmud, what was found in the ancient copies to our present purpose. I will not charge them with what I cannot prove, but wish that learned men, who have the opportunity of comparing the several copies, would make it their business to inquire into this matter with great application.”

While regard to truth compels me to acknowledge the fact, i. e., that almost everything relating to the Christian religion, that was in the ancient copies of the

Talmud, has been left out in the modern copies, yet the prelate was mistaken to the *motive* and *design*. It was not "*fraud* and *artifice*," but fear of persecution, as will be seen by the following circular, which was sent from a council of elders, convened in Poland, in the year 5,391, A. M.

"*Great peace be to our beloved brethren of the house of Israel.* Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we, therefore, enjoin you, under the penalty of the great Ban, (to be inflicted upon such of you, as shall transgress this our statute,) that you do not, in any new edition, either of the Mishnah or Gemara, publish anything relative to Jesus of Nazareth; and that you take especial care not to write anything concerning him, either good or bad, so that neither ourselves nor our religion may be exposed to any injury; for we know what those men of Belial (Mumrim, or Jews who had embraced Christianity,) have done to us, when they became Christians; and how their representations against us have obtained credit. Therefore, let this make you cautious. If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and to yourselves, greater afflictions than we have hitherto experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former. For these reasons we command you, that if you publish any new edition of those books, let the places relating to Jesus the Nazarene be left in blank, and fill up the space with a circle like this ○. But the Rabbins and teachers of children well know how

to instruct the youth by word of mouth. Then Christians will no longer have anything to show against us upon this subject, and we may expect deliverance from the afflictions we have formerly laboured under, and reasonably hope to live in peace.”

I have now shown that the prophecies concerning the nation, the tribe, and the family from whom the Messiah was to descend, have been fulfilled in Jesus of Nazareth ; but I cannot proceed without observing and admiring the wonderful provision which was made for this purpose in the law of Moses. Our nation was not only divided into several tribes, but each tribe into its several families ; and as every tribe had a distinct inheritance, which obliged them to keep genealogies of their several families, so, to make them more exact and punctual in this, no alienation of inheritance was allowed for longer than the year of jubilee, which returned every fifty years ; and then every one that could clear his pedigree, and make out his right of the inheritance of his ancestors, was to be reinstated in the possession of it : this made it every one's interest to preserve his genealogy : but that which still farther contributed to this, and made them still more careful in this matter, was the law of lineal retreats ; i. e., upon failure of an heir in any family, the next of kin was to be heir at law ; which obliged every tribe not only to take care of their own genealogy, but those also of the several families of their kindred ; that, by knowing the several degrees of proximity of blood, they might be able, at any time, upon failure of an heir, to make out their title to the inheritance of their fathers.

This was the method to be taken throughout their generations ; so that when the fullness of time should come for the promised Messiah to appear, he might by

this means easily and certainly prove his lineal descent from the seed of Abraham ; from the tribe of Judah and the family of David.

I shall now point out,

4. The individual of whom he was to be born, viz., of a virgin. Not a few of the most ancient and most learned of our Rabbins have acknowledged that the Messiah was to be without having an *earthly father*, and to be born of a virgin. Some express it in one way, and some in another, "The birth of the Messiah alone shall be without any defect." "His birth shall not be like that of other creatures, into the world." "None shall know his father before he tells it." "The birth of the Messiah shall be like the dew from the Lord ; as drops upon the grass expect not the labour (action) of men." See *Yarchi*, Gen 35 ; 8. *Moshe Haddarshan*, on Gen. 28 : 22. Ps. 85 : 12. *Helvic. Elench.* p. 40. *Tal. Jerusalem* Rerash. c. 5. Rabbi *Moshe Haddarshan* declares his sentiment in these words : "The Redeemer whom I will raise up from among you shall not have a father, according to Zechariah, 6 : 12. 'Behold the man whose name is the *Branch*, and he shall grow up *out of his place*,' i. e., he shall have another principle of generation. So also Isa. 53 : 2. 'And he shall grow up before him as a tender plant, and as a root out of a dry ground.' So also David saith of him, Ps. 110 : 3. 'In the beauties of holiness, from the womb of the morning ; thou hast the dew of thy youth.' Again it is written, Ps. 2 : 7. 'Thou art my Son, this day have I begotten thee.'" See Martini *Fid.* Pug. page 125.

In Bereshith Ketannah the words, Gen. 19 : 32, are thus explained : *Rab. Tanchuma* has said it is not written a son, but *seed, that seed*, viz., who shall come from another place, and that is Messiah. In Ber. Rab. ch. 4,

25, on the words "another seed," the same author saith, in the name of *R. Samuel*, "this is that seed which shall arise from another place ; and what is that ? it is the King Messiah." The same language is ascribed in *Medrash*, Ruth, 4 : 19, to *R. Nechoniah* and to *R. Jacob*, the son of *Abin*. In *Bereshith Rabbah* there is a remarkable passage to the same purpose : " *R. Joshuah*, the son of *Levi*, has said, come and see that the way of the blessed God is not like that of flesh and blood, i. e., man ; for flesh and blood wounds with a knife and heals with a plaster ; but the way of the blessed God is not of this nature, for he heals by the very means by which he wounds. It is this that is written, Jer. 30 : 17, ' For I will restore health unto thee, and I will heal thee of thy wounds.' And this shalt thou find in Joseph, and in Israel when he shall heal them by the very means by which he hath wounded them. Did not Israel sin in a virgin ? as it is written, Ezek. 23 : 3, ' There they bruised the teats of their virginity.' And they are punished in a virgin ; as it is written, Lam. 5 : 11, ' They ravished the women in Zion, and the maids in the cities of Judah.' But he will return and give comfort by a virgin, as it is declared, Jer. 31 : 21, 22, ' Turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter ? for the Lord hath created a new thing in the earth, a woman shall compass a man.' " *R. Hunnah*, in the name of Rabbi *Idi*, and *R. Joshuah*, the son of *Levi*, have said, " This is the King Messiah, of whom it is written, Ps. 2 : 7, ' Thou art my Son, &c. And concerning this, Isaiah saith, ' For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' "

And it is this that the Holy Scripture hath said, Judges, 5 : 8." See also *R. Berachia*, in *Ber. Rab* Gen. 2 : 4.

The Jews, in our Lord's time, had the same notion respecting the generation of the Messiah, viz., that his father should not be known : and on this account they objected to Jesus being the Messiah, supposing that Joseph was his real father. Thus, when Jesus told them that he was the bread of life, they murmured and said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" John 6 : 42. Again : "Do the rulers know indeed that this is the very Christ? Howbeit, we know this man, whence he is ; but when Christ cometh, no man knoweth whence he is." John 7 : 27.

That the Messiah was to be born of a virgin was promised in Isaiah, ch. 7 : 14 : "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Messiah is the sum and substance of the Scriptures ; still, like the natural sun, so the light of the Sun of Righteousness arose gradually upon the sons of men, and shone brighter and brighter unto the perfect day. Some ages had but a very faint and glimmering view ; others enjoyed a clearer and more perfect revelation of his person, offices, &c. The manner in which the first promise was expressed, "the seed of the woman," no doubt contained this mystery, that he was to be without an earthly father, and to be born of a virgin ; yet probably few understood the truth thus taught : but the prophecy under consideration is clear and distinct.

I shall endeavour to prove that by the child promised is meant the Messiah, and that his mother was to be a virgin. 1. Consider the scope and design of this prophecy. This was evidently to comfort the dejected house of David, who were in the utmost confusion at the tid-

ings of the conspiracy formed against them by the kings of Syria and Israel ; upon which Isaiah was sent with a message to Ahaz ; and upon meeting him with his nobles, he bids him ask a sign of the Lord his God, either in the height above or in the depth ; but the king, in a haughty, irreverent, and irreligious manner, rejected it, under a specious pretence of not tempting God ; upon which the prophet turned himself from him to the distressed *house of David*, and comforts them with the news of a Messiah's birth, who was to spring from them. Surely nothing could be more supporting to them under their present fears, than this ; for, hereby, they were assured that they should never be destroyed or cut off before the Messiah was born. This was a confirmation of the patriarch's prediction concerning Judah, lately considered, from which it appears that the tribe of Judah must remain until Shiloh, the Messiah, should appear.

2. Consider the manner in which the prophecy was delivered. The birth of this Son is represented as something stupendous and extraordinary, as a sign, prodigy, wonder, or miracle, and therefore introduced by the word *Behold*.

3. Consider, farther, the description given of the mother. The Hebrew word *Almah*, signifies a virgin, and no other. This appears to be the constant and universal meaning of the word, in all places of the Old Testament. See Gen. 24 : 43. Exod. 2 : 8. Ps. 68 : 21. Cant. 1 : 3, 6, 8. Nor can Prov. 30 : 19, be made a just objection ; for it does not appear that the maid and the adulterous woman are one and the same person. But, even supposing they were one and the same person, yet as it has been justly observed, (See Gill on the Messiah,) she might, though vitiated, be called

a maid or virgin, according to her own profession of herself, or as she appeared to others, who knew her not, or in reference to what she was before she became defiled. Thus we read, Deut. 22 : 28, "if a man lying with a virgin," i. e., one who was a virgin before her defilement. Thus we say the house is burned to ashes, i. e., that which was a house is now changed to ashes.

The following observation is from the learned *Vitrin-ga*, vol. i. page 185. The noun *Almah*, "as has often been observed, occurs in sacred Scripture *seven* times; in five of these (omitting Isaiah 7 : 14,) it is certainly used for an undeflowered *virgin*. There is one text much controverted, Prov. 30 : 19, which the unbelieving Jews urge in defence of their own hypothesis, where among *four* things hidden and inscrutable is reckoned *Derech Gever Bealmah, the way of a man in, or with Almah*; which *Almah*, the Jews will have to be the same as in the following 20th verse, is called *Ishshah Menaapheth, an adulterous woman*; for that to her is applied what *Solomon* had said of the *Almah*. But this last assertion I positively deny, since the writer manifestly distinguishes the *Almah* from the *Ishshah*, adulteress, and only transfers the example of the *former* to the *latter*. What shall we say then? The passage treats of *stolen and clandestine loves*, and the *commerce* which a man has with an *unmarried virgin*, without the privity or knowledge of any but the lovers themselves; while she in the mean time is treated and respected as a *virgin*, and dissembles her fault so well, as not to be traced out by others. The person, therefore, here called *Almah*, is one who is such in the common esteem, judgment, and opinion of others. But you will say *virginity* was not *inscrutable*, since among the Hebrews it was examined by a public inquisition, Deut. 22 : 17. I answer, that so

neither was the *adulteress*, who had violated her conjugal faith, deemed under the law an *inscrutable* object, for that God had appointed a *sign* by which to detect her; Numb. 5: 15, 16, &c.; and yet *Solomon* compares her to the things preceding."

Now this prophecy had its literal accomplishment in Jesus of Nazareth, our blessed Saviour. The evangelist Matt. 1: 19, 22, 23, gives us the following account: "Now the birth of Jesus Christ was on this wise; whereas his mother, Mary, was espoused to Joseph, before they came together, she was found with child by the Holy Ghost. Then Joseph her husband, being a just man, not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us." This account was not contradicted, or attempted to be disproved by our people in Christ's time, who were most capable of discovering the fraud or imposture, if there had been any. It is, therefore, as vain as it is strange, for any modern adversary to attempt to disprove the fact, after all the genealogies are lost. Another passage of Scripture which proves the Messiah to be born of a virgin, is that in Jeremiah, 31: 22. "Jehovah hath created a *new* thing in the earth, a woman shall compass a man." The con-

text evidently shows that this is a prophecy of the Messiah. The blessing promised in verse 10–14, the Jews expected only in his days, and could be had from him only. The slaughter of the children, verse 15, is applied to the Messiah Jesus. It is said to be a *new* thing, and a *creation*, which is not applicable to the conception of a child in a natural way. The word *Savav*, to *compass*, very fitly expresses the conception of a child, as signifying the cause or occasion of anything. 1 Sam. 22: 22. Some of our Rabbins have acknowledged that the Messiah is here intended, and that by the woman, is to be understood a virgin. *R. Moshe Haddarshan*, Gen. 41, in *galatine de arcansis* c. V. Lib. 7, c. 14. *R. Oshua*, in *Lightfoot's Harm.* p. 42. *Bere. Rab.* Parshah 89, in *Pearson* on the creed, Art. 3.

"Unto us a son is given ;"
'Tis the promis'd Christ is meant,
Bands of angels come from heaven
To announce the tidings sent,
Fill'd with rapture,
Celebrate the great event.

Glory in the Highest ! glory
"Be to God, and peace on earth,"
Now proclaim the joyful story
Of the mighty Saviour's birth ;
Let the tidings
Fill the world with sacred mirth.

This is "the desire of nations,"
Promised to the Jews so long ;
Object of their expectations ;
Burden of prophetic song ,
Sing, ye people,
Join with heaven's angelic throng.

Lo, he comes, the Lord from heaven !
Lo, the mighty God appears !
"Unto us a son is given ;"
This is music in our ears ;
Nothing sweeter,
Mortal or immortal hears.

LECTURE VI.

SECOND PART.

Nativity of the Messiah.

HAVING in the preceding part of this lecture considered the union of the two natures in Christ, and lineal descent, we shall now take notice,

III. Of the several circumstances mentioned connected with the birth of the Messiah and their fulfilment in Jesus Christ.

The *place* of his *birth* was pointed out by Micah, 5 : 2, " But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

That this prophecy relates to the birth of the Messiah, is evident,

1. From the scope and connexion of the text; which was to comfort and support the people of Israel under the severe judgment announced in verse the first. The birth of Messiah is announced, the true source of joy, comfort, and support. Hence one of the names given to the Messiah by our Rabbins is *Menachem*, i. e., " he shall comfort."

2. From the character given of him in the text. Messiah is frequently called a Prince, Ruler, and Governor, and he is the Eternal Jehovah. Indeed, no words can more forcibly express the pre-existence of the Messiah from eternity, than those used in the text. " The words do naturally import an original, distinct from the

birth of Christ, which is here declared to have been from eternity, for so the word *Mickedem*, translated here 'from of old,' but rendered *from everlasting*, Hab. 1 : 12, and the expression *Meolamim*, rendered 'from the days of eternity,' do plainly signify." *Lowth. Yarchi* applies it to the Messiah, and explains it by Ps. 72 : 17. "Before the sun was, his name was *Yinon*," i. e., "a Son."

That this is a promise of the Messiah, is acknowledged by the Targums and other Jewish writers. Targum *Jonathan* on Gen. 35 : 21, and on Micah. 4 : 8. *Yarchi*, *Aben Ezra*, and *Kimchi* in loco. *Abendana* in *Michlol Yophi* in loco. *R. Isaac* in *Chizuck Emunah*, p. 1, c. 33. Told. *Yeshu*, p. 1, 7. The Jews in our Lord's time applied it to the Messiah ; for when the wise men came to Herod, and inquired where the new born King of Israel was to be found, he sent for the chief priests and scribes, and demanded of them where Christ should be born ; to which they very readily replied, "In Bethlehem of Judea ;" and to prove the truth of their assertion, they cited this very prophecy of Micah. See Matt. 2 : 5, 6. The evangelist hath been charged with misquoting the passage of the Old Testament, but the difference is so trifling that it scarcely deserves notice ; and if the difference were material and important, no blame could be attached to the evangelist, who acted merely the part of a faithful historian, and related the answer just as given by the priests and scribes. If there be a mistake, error, or corruption, the blame falls on the priests and scribes.

That Jesus Christ was born at Bethlehem, is a fact which has never been denied, and wants therefore no proof. The circumstance, however, which caused him to be born there is too remarkable to be overlooked.

Mary lived at Nazareth, and there the holy child was conceived, and would, no doubt, have been born there, but the Scripture cannot be broken. Augustus made a decree for the enrolling or taking the names of his subjects and tributaries, upon which account Joseph and Mary removed from Nazareth to Bethlehem, a town of their own tribe, and family of David, and there was Mary delivered of her first-born, Jesus Christ, the Saviour of the world. Luke 2: 1, 7. It is remarkable that Augustus had made this decree 27 years before, and was already proclaimed in *Tarracon*, a city in *Spain*; but, because disturbances broke out, it was not carried into effect. Surely this was the Lord's doing.

We may also consider this as a collateral proof that Mary must have been of the family of David, else she would never have undertaken this journey in her present situation. I would farther observe, that we have here an additional proof that the Messiah must have appeared at the time predicted, else this prophecy is false; for none who should now appear, could fulfil it, seeing that Bethlehem has been destroyed many ages ago. The next prediction, respecting the birth of Messiah, is,

2. The divine worship which was to be paid him by the angels. That the Messiah was to be worshipped by angels, we are informed by the Apostle Paul in his epistle to the Hebrews, ch. 1: 6. Among the arguments used by him to show the superiority of Jesus over the angels, he saith: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." The manner in which the apostle introduces this sentiment, and the proof of it, show that both were well known to the Hebrews. The passage in the Old Testament to which the apostle alludes, is generally supposed to be Ps. 97: 7, "Worship

him, all ye gods." The object to be worshipped is repeatedly called *Jehovah* in the preceding verses, and distinguished from the idols. It is very evident that this Psalm is a part and continuation of the preceding one, the title of which is "A New Song;" and *Yarchi* observes that it is to be referred to the world to come, i. e., the time of the kingdom of Messiah. *Kimchi* also affirms "that this Psalm, and that which follows, respect the time when the people shall be delivered from the captivity out of all nations," i. e., the time of the Messiah. The Targum also calls the next Psalm "a prophecy of the kingdom and reign of the Messiah." It farther appears, from the matter of this Psalm, that it speaks of the kingdom of Messiah; a kingdom wherein God would reign, who should destroy idolatry and false worship; a kingdom wherein the isles of the Gentiles should rejoice, being called to an interest therein; a kingdom that was to be preached, proclaimed, declared unto the increase of light and holiness in the world, with the manifestation of the glory of God unto the ends of the earth. This prediction was fulfilled in Jesus Christ, who was worshipped by the multitudes of angels, "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13, 14. Other instances might be mentioned when Jesus Christ was worshipped by angels. We pass on to another prediction, viz.:

3. That a remarkable star should appear. This prediction was delivered by Balaam, Numb. 24: 17. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." That this is a prediction of the Messiah is acknowledged by *Targums* of Onkelos and Jonathan; and *Aben Ezra* saith

that many (i. e., Rabbins) expound it of the Messiah. *Zohar* Ex. fol. 4, 1. Numb. fol. 85, 4; 86, 1. *Pesickta* in Ketorath Hassamim Numb. fol. 28, 1. *R. Isaac* in Chizuk Emuna, p. 71, 72. *Abendana* in Not. Michlol Yophi in loco.

The ancient Rabbins frequently spake of a star that should announce the birth of the Messiah. I will name a few. "The King Messiah shall be revealed in the land of Galilee; and lo, a star in the east shall swallow up seven stars of the north, and a flame of red fire shall be in the firmament six days." Again, "when the Messiah shall be revealed, there shall rise up in the east a certain star flaming with six sorts of colours." Again it is affirmed, as a tradition, that the holy and blessed God has determined to build Jerusalem, and to make a certain star appear, sparkling with seven blazing tails shining upon it in the midst of the firmament, and then shall the King Messiah be revealed to all the world. *Zohar*. Gen. f. 74: 3. Ex. f. 3: 34. Numb. f. 85, 86: 1.

Our people still expect the appearance of a star at the coming of Messiah. *Zohar*. Ex. f. 3: 3, 4. Numb. 85: 4; 86: 1. Hence we read of one whose name was *Bar Cochvah*, i. e., the Son of a star, who gave himself out for the Messiah, and had many followers; but, after his death, not rising again from the dead, they became convinced that he had been a deceiver, and therefore called him *Bar Cosivah*, i. e., the son of a lie.

This prediction was remarkably fulfilled. Soon after the birth of Jesus an unusual star appeared, which led the Magi, or wise men, from the east to Bethlehem, where they found the holy child Jesus; "and they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh." Matt. 2: 1-11.

An eastern writer relates the following speech as spoken by the *wise men* unto Herod: "A certain person," said they, "of great note with us, in a book which he composed, warned us in it, mentioning these things: a child that shall descend from heaven, will be born in Palestine, whom the greatest part of the world shall serve; and the sign of his appearance shall be this: ye shall see a strange star, which shall direct you where he is: when ye shall see this, take gold, myrrh, and frankincense, and go and offer them to him, and worship him, and then return, lest a greater calamity befall you. Now, the star has appeared unto us, and we are come to perform what was commanded us." Abulyshrag. Hist. Dynast. page 70. The same historian says that it was Zoroaster who gave this command.

Now this Zoroaster appears to have been a Jew, both by birth and religion, and servant to one of the prophets of Israel, and well versed in the sacred writings, and therefore may well be supposed to have learned all this from the prophecy of Balaam. Prideaux's con. part 1. B. 4, p. 299, 329.

Caludius, a Platonic philosopher, and not a Christian, says: "There is also a more venerable and sacred history, which speaks of the rising of a certain unusual star; not foretelling diseases and death, but the descent of a venerable God, born for the sake of human conversation and the affairs of mortals; which star truly, when the wise men of the Chaldeans saw in their journey by night, and being very expert in their considerations of celestial things, are said to inquire after the birth of the new Deity, and having found the infant majesty, to worship him and pay their vows, worthy of such a God." Fabricie Bibliothec Latin, page 142-146.

Thus another Scripture was fulfilled, which saith,

‘the kings of Tarshish and of the isles shall bring presents : the kings of Sheba and Seba shall offer gifts.’
Ps. 72 : 10.

Another circumstance connected with the birth of the Messiah is,

5. The slaying of the children at Bethlehem which the Evangelist Matthew thus describes : “Then Herod, when he knew that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men ; then was fulfilled that which was spoken by Jeremiah the prophet, saying : “In Rama was there a voice heard, lamentation, and weeping, and great mourning ; Rachel weeping for her children, and would not be comforted, because they are not.” The passage referred to is in Jer. 31 : 15–17, and the truth of this cruel and barbarous transaction is acknowledged in *Toltoth Yeshu*.

We notice but one more circumstance, viz.,

6. The remarkable preservation of Jesus the Messiah. The Lord knoweth how to deliver his saints. Joseph being directed, in a dream, fled into Egypt, and there remained till the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, “out of Egypt have I called my Son.” No doubt the evangelist refers to Hosea 11 : 1, which had its first accomplishment in Israel’s deliverance from Egypt, and secondary, in Christ, the antitype, called Israel. Isa. 49 : 3. Our brethren ought not to think it strange, much less to find fault with the evangelist for applying this passage to the Messiah ; for this was the common practice of our ancient Rabbins. Thus, when Jehovah saith of our nation, “Israel, is my son, even my first-

born," it is applied to the Messiah in *Mid. Tehillim*, Rabb. on Ps. 2d, "the actions of the *Messiah* are related in the *law*, in the *prophets*, and in the book called *Hagiography*; in the *law*, Exod. 4 : 32. "Israel is my first-born;" in the *prophets*, Isa. 52 : 13. "Behold my servant shall deal prudently;" in the *Psalms* as it is written Psalms 110 : 1, "The Lord said unto my Lord."

On their return, Joseph, finding that Archelaus reigned in the stead of his father Herod, he was afraid to go to Judea; and being warned of God, they went into Galilee, and dwelt at Nazareth; by which, saith the evangelist, was fulfilled what was said by the prophets; "he shall be called a Nazarene." Matt. 7 : 22, 23.

The enemies of Christianity, both Jews and Christian, mightily triumph, and charge the evangelist with manifest falsehood, as citing a passage out of the prophets which is not to be found in them. But this is without a cause. Suppose there were no such passage to be found in the writings of the prophets, that could be no greater objection to the writings of Matthew than when we read in the Old Testament that such and such acts of Kings, &c., "are written in the books of the wars of the Lord," while we neither have such books nor know anything about them. Numb. 21 : 14. Observe farther, the evangelist does not say, as it is *written*, but only as it was *spoken*. "And he dwelt in a city called Nazareth; that it might be fulfilled which was *spoken* by the prophets, he shall be called a Nazarene." Matt. 2 : 27. Now the knowledge of what had been spoken on this subject may have come down by tradition, and been well known in the days of the evangelist; like that of Jannes and Jambres, who withstood Moses, as mentioned by the Apostle Paul, 1 Tim. 3 : 8; or, that

Moses, at the giving of the law exceedingly feared and quaked. Heb. 12 : 21. Neither of these instances is to be found in the Old Testament, but they were only handed down by tradition, and yet they are facts believed by our people. But that which most effectually removes all objection, and fully justifies the declaration of the evangelist is, that the prophets did actually *write* and *call* the Messiah a *Nazarene*. Jesus Christ was called a Nazarene, or Jesus of *Nazareth*, because he was brought up and dwelt at Nazareth, which place was so called because it was surrounded by bushes or branches. For it is well known that the prophets frequently call the Messiah *Nezer*, which signifies a *branch*. Isa. 11 : 1 ; Jer. 23 : 5 ; Zech. 3 : 8 ; 6 : 12. All these passages are applied to the Messiah by the *Targum*, Kimchi, &c. Very remarkable is that prediction in Jer. 31 : 6. "There shall be a day, that the *watchmen* upon the mount Ephraim shall cry, arise ye and let us go up to Zion unto Jehovah our God." The word translated *watchmen* is in the original *Nezrim*, i. e., *Nezarene*, the very word by which the followers of Jesus are called. Acts 24 : 5. Memorable are the words of Abarbinel, on this passage. "The prophet," saith he, "by the Holy Ghost foresaw that the Romans would believe in *Jesus* of *Nazareth*, and, therefore, would be called *Nazarenes* from him." Now if the prophets foretold that the followers of the Messiah would be called *Nazarenes*, then he himself must be called so, from whom they take the denomination. May you, my beloved brethren, be led to unite with the wise men from the east, and the angelic hosts in adoring and worshipping Jesus of *Nazareth*, as the true Messiah, and to Jehovah, the Father, Son, and Holy Ghost, be all glory Amen.

Christ is born, go tell the story,
Tell the nations of his birth;
Tell them that the "Lord of glory"
Comes from heav'n to dwell on earth:
Let the tidings
Fill the world with sacred mirth.

See, he lies in yonder manger,
"Prince of life," his title is:
'Midst his own, and yet a stranger,
All things seen and unseen his.
Yet neglected:
Wonder, O ye heav'ns at this.

See fulfill'd prophetic vision,
"Unto us a child is born;"
Though an object of derision,
Though the theme of human scorn:
Yet his people
Hail his birth, and cease to mourn.

Hail Emmanuel, child of promise,
"Lord of all" in humble guise;
Long detain'd, and absent from us,
Come at length to bless our eyes.
Hail Emmanuel!
God the Saviour, only wise.

LECTURE VII.

Messiah a Prophet like unto Moses.

“THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ; according to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, saying, let me not hear again the voice of the Lord thy God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken ; I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Deut. 18 : 15-19.

These words contain a promise, an exhortation, and a threatening ; the promise is of a prophet like unto Moses, the exhortation is to hear and obey all that the prophet teaches, and the threatening is that the disobedient shall be cut off. The first of these is the subject of our present lecture, viz., to show that the Messiah was to be a prophet, a prophet like unto Moses, and that Jesus Christ is that prophet, and consequently, the promised Messiah.

In the 16th and 17th verses, Moses refers to the occasion which gave rise to this promise, but in the 5th chapter of this book, we have a fuller account of it. When Jehovah had spoken from Mount Sinai in the

thunder and lightning, out of the midst of the fire and thick darkness, the whole congregation trembled and were ready to die for fear ; and said unto Moses : speak thou with us and we will hear ; but let not God speak to us, lest we die. Ex. 20: 19. And Jehovah, who not only can do what we ask, but always exceeds our requests, not only answered their petition to speak to them by Moses, but graciously promised to raise up another prophet like unto him. I proceed to show,

First, That the Messiah was to be a prophet. This is evident,

1. From the general expectation which prevailed at the time of our Lord, that the Saviour should appear in the character of a glorious prophet. When John the Baptist appeared, our people sent priests and Levites to him, asking, “art thou *that* prophet?” John 1: 21; and when Jesus performed his miracles, they said once and again, “this is of a truth that prophet that should come into the world.” John 6: 14; 7: 40. Yea, even the Samaritans, who had only the Pentateuch, expected that the Messiah would make a complete and perfect revelation of the will of God. For when Jesus told the woman of Samaria that the time was come when the mode of worship was to be changed, she replied, “I know that Messiah cometh, which is called Christ; when he is come, he *will tell* us all things.” See also Matt. 21: 11, 46. Mark 6: 15. Luke 7: 16; 24: 19. John 9: 17.

II. Both modern as well as ancient Rabbins, have acknowledged that the Messiah was to be a prophet. it is laid down as a principle, “that the King Messiah shall be exalted above Abraham, be *high above Moses*, and raised above the ministering angels. *Neve shalom*. And it is for the excellency of the revelation made by

him, that he is so exalted above Moses. Hence Maimonides himself acknowledges "that, at the coming of the Messiah, hidden and deep things shall be revealed, or laid open to all." *Trait. de Regibus*. Again; he says, "the whole world shall be filled with the words of the law, and with the words of the commandments." *Hil. Melachim*. c. 11. § 4, and 12: 5. "In the days of the Messiah, even the little children in the world shall find out the hidden things of wisdom, and know in it the ends and contemplations, (of times,) and at that time he shall be made manifest unto all." *Zohar*, in Gen. fol. 74: 1. R. *Judah* saith, on Levit. 10: 1. "The holy blessed God will reveal the deep mysteries of the law in the time of the King Messiah; for the earth shall be filled with the knowledge of the Lord, as it is written: they shall not teach every man his brother."

And you know, my dear brethren, the technical expression used by our Rabbins; when disputing on any subject, and cannot agree, they drop it, saying, *Taika*, i. e., let it rest till Messiah comes, and he will solve all questions and disputes. And no doubt it was with reference to this common saying, that the woman of Samaria said, "when he comes, he will tell us all things." And believing Jesus to be the Christ, for he had told her "all that she ever did," she put to him the question long agitated between her people and the Jews about the proper place of worship. And blessed be God, the time is rapidly coming when Jesus shall appear and reign upon the earth and settle all the disputes that have so awfully divided and subdivided the Christian world. Hasten it, O God, for thy name and glory's sake.

We proceed now to show,

Secondly, That the Messiah is the prophet promised in our text.

1. It is very evident that this prediction had no reference to *Joshua*, as some say ; for, although he was appointed a leader and commander of the people of Israel, to whom they hearkened, yet he was no prophet, nor was he ever accounted as such by our nation ; and instead of his being like unto Moses, there is a striking difference in the most prominent features of their characters. Moses is called the law-giver ; Joshua gave no law, but followed and executed the law given by Moses. Moses was made ruler of Israel by the Lord God of Israel himself ; Joshua was made ruler by Moses, according to the command of God. Moses received the law from the immediate hand of God himself ; Joshua received that same law from the hand of Moses, a fellow mortal. Moses was a legislator, a law-giver ; and neither Joshua, nor any other prophet whom Israel yet acknowledges, ever pretended to such a character. Joshua never ascended the mount into the cloud of glory, nor did God converse with him face to face, as a man does with his friend. Besides, the Scripture plainly declares that Joshua was not the prophet like unto Moses ; for Deut. 18 : 9, shows that the prophet alluded to was to arise in the latter days, after Israel possessed the land ; and lest there should be any misapprehension, it is written : " And there arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face ; in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his land ; and in all the great terror which Moses showed in the sight of Israel." Deut. 34 : 10-12. These verses are generally considered to have been added to the book of Deuteronomy by Samuel or Ezra.

2. Neither is the prediction applicable to Jeremiah ;

for there was nothing peculiar in him to style him a prophet *like unto Moses*.

3. Nor could it mean a *succession* of prophets; for *one single* prophet is promised, and not many, and so it is understood by the *Targums* and by the *Septuagint*. Nor was there ever a regular succession of prophets; and our nation have been without any prophet for two thousand years. Nor has there been at any time a prophet like unto Moses, until the appearance of Jesus Christ. Hence our people have, to the present day, always magnified Moses above all the prophets, calling him "the father and prince of the prophets, and that all the prophets prophesied from the fountain of his prophecy." *Maim. Yesod Hattorah*, c. 7, sec. 6. *Seder Tephilloth*, fol. 212.

Having made it manifest, that the Messiah was to be a prophet, and that Moses in particular, prophesied that that prophet should be like unto himself; and that no prophet, until Jesus Christ came, was like unto Moses, I proceed to show,

Thirdly, That Jesus Christ is that prophet spoken of in our text, and is consequently the promised Messiah. This will appear,

1. From the repeated application of this prediction to Jesus Christ in the New Testament. When the Apostles Peter and John, in the name of Jesus of Nazareth, had cured a man who had been lame from his mother's womb, a great multitude had collected at the temple at Jerusalem, and were filled with wonder and astonishment; Peter, with holy boldness, addressed the people, and showed from the writings of the prophets, that those things were to come to pass in the days of the Messiah, and he referred to the prediction now under consideration. "For Moses truly said unto the fathers, a pro-

phet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you ; and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people ;” Acts 3 : 22, 23. In like manner did the martyr Stephen apply it to Jesus Christ ; Acts 7 : 37. And there can be no doubt that, in direct reference to this prophecy, the voice from heaven, at the baptism of Jesus, and particularly afterward, at his transfiguration, in the presence of Moses and Elijah, said : “ This is my beloved Son, in whom I am well pleased ; *hear ye him.*” Matt. 3 : 17 ; and 17 : 5.

II. It appears farther from the striking similarity between Jesus Christ and Moses. This is a subject which, of itself, would furnish most pleasing, instructive, and edifying material, sufficient to fill several lectures. Many eminent divines have treated it in a masterly manner ; but perhaps none has succeeded better than Dr. Jortin, to whom I am indebted for the following abridgment : “ Moses was preserved in his infancy from the wrath of King Pharaoh, so was Christ from the wrath of Herod ; Moses fled from his country, Christ fled into Egypt ; Moses returned by the advice of an angel, so did Christ ; Moses refused to be an heir to a king, Christ refused to be made a king ; Moses was learned in all wisdom, Christ grew in wisdom and stature ; Moses contended with magicians and conquered them ; Christ contended with devils and overthrew them all ; Moses was a law-giver, a prophet, a worker of miracles, and a king ; Christ was all this in a superior degree ” (and priest after the order of Melchizedeck ;) “ Moses brought darkness over all the land, Christ’s death on the cross brought darkness over Judea ; the darkness in Egypt

was followed with the destruction of the first-born, Christ's darkness was followed by the destruction of the Jews by Titus Vespasian ; Moses foretold the calamities of the Jews, Christ foretold the dreadful siege and ruin of Jerusalem ; the Spirit in Moses was put on the seventy elders, the Spirit of Christ was poured on the twelve apostles and the seventy disciples ; Moses was victorious over kings and nations of the world, Christ has been victorious over kings and nations of the world by his glorious Gospel ; Moses conquered Amelek by holding up his hands, Christ conquers Satan and sinners by his intercession in heaven ; Moses turned away the wrath of God from the provoking Israelites, Christ turns away the wrath of God from all the millions of his people by his death and his prayers ; Moses ratified a covenant between God and the Israelites by blood sprinkled on the people, Christ ratifies the covenant of grace by shedding his own blood, as the blood of God, Acts 20 : 28 ; Moses instituted the passover, Christ instituted the Lord's supper ; Moses lifted up the serpent to cure the stung Israelites, Christ was lifted up on the cross to cure our souls, stung and poisoned with sin ; the affection of Moses to the people was repaid with ingratitude, we have all been ungrateful to Jesus Christ ; Moses was ill-used by his own family, Christ's own near relations did not believe on him ; Moses had a wicked and perverse people to deal with for forty years, Christ had a people of the most perverse and wicked dispositions ; Moses was very meek above all men, Christ was infinitely meeker than Moses, and all the meekest men in the world ; the people could not go into the land of Canaan till Moses was dead, and not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ, who hath opened the kingdom of heaven.

by his atoning blood, for all believers ; Moses died on account of the people's rebellion, Christ died for the sins of his people ; Moses went up to die on Mount Nebo, Christ went up to die on Mount Calvary ; Moses died in the vigour of his age, Christ died in the flower and glory of his manhood ; Moses never felt sickness or decay, Christ's body had no seeds of death ; Moses was buried and no man saw his body, the unbelieving Jews did not deserve to see the body of Christ after his resurrection ; Moses before his death promised another prophet ; Christ before his death promised another comforter, even the eternal Spirit, in all the glory of his mission and divine influence in the church to the end of the world."

Who can read this amazing and beautiful resemblance between Moses and Christ, and not be struck with astonishment and delight ? A fruitful imagination may find out a likeness where there is none ; but as the doctor concludes, " Is this similitude and correspondence, in so many things, between Moses and Christ, the effect of mere chance ? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then have we found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of God, who is over all, blessed for ever. Amen."

We observe next, that Jesus Christ was like unto Moses,

2. In all the variety of his offices. In no man was ever such a union of offices as we find united in Moses. He was a Saviour, a prophet, a priest, a king, and a mediator.

(1.) Moses was a *Saviour*, to deliver his people from

Egyptian bondage, and the Messiah is called *Jesus*, for he saves his people from the bondage of sin, and all its awful effects and consequences.

Moses was called of God and encouraged by the angel that appeared to him in the fiery bush : so was Christ called and appointed by God, introduced into the world by a host of angels, and encouraged by the voice from heaven, saying, "this is my beloved Son in whom I am well pleased." Did Moses prove his mission by miracles, so did Jesus Christ. Were the miracles of Moses superior to those of the magicians? Christ's miracles by far exceeded those of Moses. Hence, says the apostle, "Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know." Acts 2 : 22.

The deliverance which Moses wrought was wonderful and unparalleled in the history of nations. He preserved their first-born from the sword of the destroyer, by the blood of the lamb ; brought the whole nation out of bondage in a single night, without shedding a drop of human blood, or paying a ransom ; enriching them with the spoils of their enemies ; drowning Pharaoh's host in the Red Sea ; and conducting their armies through the waste, howling wilderness, unto the borders of the land of promise. But, however great and wonderful the work and success of Moses was, yet it was only of a temporal nature, and a mere type of the far greater and better work of redemption by the Lord Jesus Christ ; accomplished, not by the mere outstretched arm of Jehovah's power, out by his perfect obedience and inconceivable sufferings, even unto death, the ignominious and painful death on the cross. By these means, Jesus

Christ has delivered his people from the tyranny of Satan ; from the sword of divine justice ; has spoiled principalities and powers ; enriches his people with spiritual blessings in heavenly places ; guides them safely through the wilderness ; feeds them with manna from heaven, and gives them the water of life, and will ultimately bring them to the heavenly Canaan, the glory of all lands. The next office we notice, is that of,

(2.) A prophet.

In many respects Moses was superior to all other prophets, but especially in his direct and immediate intercourse with God. Other prophets received divine communication through the medium of dreams and visions, but he received everything immediately from the mouth of God. Let us hear the testimony of Jehovah himself. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam ; and they both came forth. And he said, hear now my words ; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house ; with him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold ; wherefore, then, were ye not afraid to speak against my servant Moses ?" Numb. 12 : 5-8. But Jesus Christ is a prophet as much superior to Moses as he was to the prophets. The doctrines which he revealed, the precepts he taught, the miracles he wrought, and the life and the example he exhibited, outshine Moses as the sun outshines all other luminaries. "For the law was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time ; the only begotten Son, which is

in the bosom of the Father, he has declared him." John 1: 17, 18.

(3.) Moses often exercised the office of a priest, although he did not belong to the house of Aaron. Jesus Christ is the "high priest of our profession," an high priest "over the house of God," although he is not of the tribe of Levi, but of the tribe of Judah; a priest not after the order of Aaron, but after the order of Melchizedeck; a priest who has offered up himself unto God, a sacrifice and offering well pleasing in the sight of God; a priest who has entered the most holy place, not made with hands, but into heaven itself; not with the blood of bulls or of goats, but with his own blood he has entered once, and ever liveth to make intercession for us. Oh! how great the encouragement to come unto a throne of grace, with humble boldness and filial confidence, that they may obtain mercy and find grace to help in time of need.

(4.) Moses is called "King in Jeshurun, Deut. 33: 5. Although he had not the pomp, the crown, and the sceptre, yet he had the authority of a king, and was the supreme magistrate and legislator of his people Israel. In like manner Jesus Christ is a "king upon the throne," invested with all regal power and princely authority. "King of kings, and Lord of lords; the prince of the kings of the earth."

We notice but once more that Jesus Christ is like unto Moses,

(5.) In his mediatorial office.

"I stood between the Lord and you at that time, to show you the word of the Lord." Deut. 5: 5. Moses acted for Israel as mediator, both when they fought with Amalek, when they received the law, and when they made the calf at Horeb. Jesus Christ intercedes in

heaven while his people are engaged in their spiritual warfare. Moses' hands needed to be upheld, because they were heavy and weak, but Christ needs no help, "he fainteth not neither is weary." As he trod the wine-press alone, and none of the people was with him, so also he intercedes alone, and is the only mediator between God and man. Moses acted the part of a mediator at Horeb, when the anger of the Lord was kindled upon the people, and he threatened to cut them off, Moses prayed unto the Lord, and said, "Now, if thou wilt, forgive their sin, and if not, blot me, I pray thee, out of the book which thou hast written," Ex. 32 : 30-32, as if he had said, let me rather die than live to see such a calamity as the destruction of the people. But our blessed Jesus not merely offered himself to die in the place of the guilty, but actually laid down his life a ransom for our souls, and is set forth a propitiation through faith in his blood. Again ; Moses acted as mediator of the covenant, received the message from God to the people, and brought back their answer to God, and ratified the covenant by blood sprinkled on the people, Ex. 19 : 7-9. But Christ is the mediator of a better covenant than that which was established by the sacrifice of bulls and goats, a covenant ratified by the shedding of his own blood, as the blood of God, Acts 20 : 28 ; Heb. 7 : 22 ; 8 : 6.

We proceed to consider another proof that Jesus Christ is the prophet spoken of in our text, arising,

III. From the exact fulfilment of the threatening announced against those that refuse to hear and obey that prophet. "Whosoever will not hearken unto my words which he shall speak in my name, *I will require it of him.*" Deut. 18 : 19 ; i. e., I will punish him for it ; and which the apostle expresses by a "being destroyed

from the people," Acts 3: 23. And *Maimonides* says, "that such a person is guilty of death by the hand of heaven." *Jesod. hattorah*, c. 9, sec. 4. In the 28th and 29th chapters of Deuteronomy, Moses foretold, more like a historian than a prophet, the present calamities of our nation as the effect of disobedience to the Messiah; and similar denunciations are contained in the New Testament. The blessed Jesus who most minutely foretold the destruction of Jerusalem and the dispersion of our people, and wept over it, repeatedly warned them, and said, "if ye believe not that I am, ye shall die in your sins." John 8: 24. John, the beloved disciple, says: "He that believeth on the Son, has everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. And the apostle thus exhorts the Hebrews: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12: 25.

The destruction of our holy city and beautiful temple; the dispersion of our people and their unparalleled sufferings for more than seventeen hundred years, are striking and awful illustrations of the nature, extent, and duration of the threatenings in our text: As our Rabbins cannot agree about the cause of the present captivity of our people, I would earnestly recommend to their serious and prayerful consideration the following words of the Apostle Paul, a Hebrew of the Hebrews, where the true cause is clearly pointed out: "For ye, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of

the Jews, who both killed the Lord Jesus and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway : for the wrath of God is come upon them to the uttermost." 1 Thess. 2 : 14-16.

Permit me, my dearly beloved brethren, to detain you for a moment on this all important subject. Surely never was there a more remarkable fulfilment of prophecy than this, in the destruction of millions of our dear people, and the dispersion of our whole nation, not so much for their heinous crime of crucifying the Lord of glory, as for their refusing to obey his Gospel, and acknowledging him as the Messiah, the prophet, like unto Moses, after his resurrection. O, that our beloved brethren and kinsmen would seriously consider this part of the subject. O that they would trace the unparalleled sufferings which they have been called to endure, for so long and unprecedented duration, to the true cause ! I cannot but believe that they would soon be convinced that the only and true cause of it is stated by the apostle, viz. : "For ye also have suffered like things of your own countrymen, even as they have of *the Jews*, who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway : *For the wrath is come upon them to the uttermost.*" 1 Thess. 2 : 14-16. The Lord Jesus Christ himself expressly foretold, and plainly predicted the destruction of Jerusalem, and the ruin of the commonwealth of our nation, as a punishment for rejecting him. That our people have suffered these national calamities, is attested by one of our own historians, and corroborated by other

writers. Josephus has described the commencement, progress, and conclusion of that destructive war, which ended in the final overthrow of that renowned city, wherein God had chosen to put his name and manifest his glory.

Does it not strike you, dear brethren, with astonishment, that when Senacherib came with a mighty army against Hezekiah, God declared that he would defend Jerusalem against all the power of the enemy ; and to fulfil his promise, an angel slew, in one night, a hundred and four score and five thousand of the Assyrians, and thereby forced the assailants to a precipitate retreat out of the country. Isa. 37 : 36. But when the Roman general led his legions into Judea, no such protection was afforded. On the contrary, the country was wasted, the city was encompassed by a multitude of armed men, who carried on the siege with the greatest vigour, and drove the besieged to the greatest extremities. The inhabitants, instead of uniting their strength in defence of the place, were unhappily rent into factions, and opposed one to another. These waged an intestine war within the walls, which were constantly assaulted by the foe without. Thus the city was divided against itself, and every man's sword turned against his fellow. To complete the distress, the famine prevailed to so great a degree that the tender mother killed, roasted, and ate her own infant. See Josephus, B. vii. ch. 8. Deut. 28 : 57. Multitudes of people were thus consumed by the sword and by hunger ; and after all, Jerusalem, God's chosen city, was taken by storm—the holy temple burned with fire ; and after a most terrible slaughter, our whole nation was scattered abroad, and condemned, like Cain, to wander as fugitives and vagabonds in the earth. Here let us pause a moment, my

dear brethren, and ask, wherefore hath the Lord thus done unto this land? what meaneth the heat of this great anger? why hath he given up his people to be destroyed by the sword and by the famine? He protected them against the tyranny of Pharaoh, and preserved them in their passage through the Red Sea, where the Egyptian army was drowned. By a glorious cloud he conducted them through the pathless desert, and in that barren land he fed them with angels' food; the nations of Canaan he overthrew before them, and granted them privileges which no other people under heaven enjoyed. But now—O my heart weeps within me—now this very people are banished from the land of promise, exposed to numerous hardships, and live in a degraded state of exile, which has lasted more than seventeen hundred years, and none can tell the end.

This amazing change in the condition of our people cannot fail to strike every attentive mind, for they are fallen from the greatest height of national prosperity, to the greatest depth of national adversity. Yet surely God hath not done it without cause. All that he hath done in afflicting our people, when he delivered them into the hand of the Chaldeans, who burned Jerusalem with fire, and carried the people into captivity, a plain and satisfactory reason was assigned for it in the following words: "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 26 : 16. And it is on this principle alone that the last destruction of Jerusalem and the present dispersion of our people can be accounted for. Since the Babylonish captivity, they have not been addicted to gross idolatry, in worshipping graven images, and adoring the work of men's hands; so far from it,

they have been particularly tenacious of their own laws, and have carefully avoided all connexions with the nations among whom they sojourn. Yet it is evident that they must be guilty of some very grievous and heinous crime, otherwise God would never suffer them to be oppressed and scattered as they have been. Their crime, then, is evidently the rejection of Jesus Christ. They would not hearken unto that prophet like unto Moses, whom the Lord raised up; they treated both him and his followers with the greatest indignity, and cruelly persecuted them unto death; they would not hearken to God's words which that prophet spake in God's name, and God hath required it of them, by punishing them for their disobedience. The curses denounced in the song of Moses have fallen upon them, because they rejected and crucified the Lord of glory. O that our beloved brethren, who have suffered so much, and who are still suffering for their sins, would be persuaded seriously to consider the matter. What stronger proof of the truth of Christianity can possibly be given than the destruction of Jerusalem and their own dispersion, which Jesus predicted, and which have so remarkably come to pass? Our holy and beautiful house, where our fathers praised God, is burned with fire, and all our pleasant things are laid waste. Would God suffer them thus to be spoiled and afflicted, if they were obedient to his commandments? If they had done right in rejecting Jesus of Nazareth, would the Lord abandon them thus to the power of their enemies? God has evidently confirmed the mission of Jesus Christ by destroying their commonwealth and expelling them from Canaan. But, however grievous and long the captivity of our people has been, yet, blessed be God, there is hope in Israel." The restoration and conver-

sion of our people is as clearly foretold as their dispersion, and will surely come to pass. In the beginning of the 30th chapter of Deut., Jehovah himself has informed us that as soon as our people repent of the sin which is the cause of their captivity, they shall be restored to the favour of God. The prophet Hosea has foretold the present captivity of our people and their future deliverance. Hosea 3: 4, 5. Jehovah Jesus speaks on this wise: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him (or rather for *it*, i. e., having pierced him) as one mourneth for his only son, &c., &c. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 12: 9-15. The Apostle Paul has assured us that as their unbelief was the cause of their being cut off from the olive tree, so likewise, as soon as they believe in the Lord Jesus Christ, they shall be grafted in again. Rom. 11: 20, 23. The good Lord hasten it for his name's sake.

There are some other predictions respecting the prophetic office of the Messiah, which have been fulfilled in Jesus Christ.

From Isaiah 9: 1, 2, it appears that Galilee was to be a conspicuous place of the Messiah's employment as prophet and teacher. Hence, although Jesus was born in Bethlehem, in the land of Judah, yet he was educated and brought up in Galilee, and there he commenced his work as a prophet. Matt. 4: 12-16. Hence both Jesus and his disciples were called Galileans.

The same prophet foretold the matter of Messiah's preaching, in the 61st chap. 1-3. That this prophecy relates to the Messiah, is acknowledged by our Rabbins, and with it Jesus began his public ministry. Luke 4 : 1, 14-21, as has already been shown, and to it he referred John's disciples as a proof of his Messiahship. Matt. 11 : 3-5. The little success which attended the ministry of Jesus, was likewise foretold. Isa. 53 : 1 ; 6 : 9, 10. Comp. Matt. 13 : 13-16.

Although Jesus spake and taught as never man taught, and confirmed his doctrine by innumerable miracles, the most astonishing and the most benevolent, yet few, comparatively, believed in him.

The predictions which Jesus himself delivered, and the exact fulfilment of many of them, deserve our peculiar attention. Jesus Christ foretold, with wonderful exactness, not only the events which should befall himself, the sufferings which he should undergo, and the persecution which his disciples should experience, as well as the support they should receive, all of which were most minutely realized ; but he also foretold, with a precision which could result only from divine foreknowledge, the siege of our holy city, the destruction of our temple, and the fatal ruin which should overwhelm our nation ; events, of which, at that period, there did not seem the remotest probability. He foretold also the astonishing propagation of his Gospel, which has indeed, according to his description, resembled a grain of mustard seed, that, from being the smallest of seeds, becomes a great tree, under the shadow of which, all the fowls of heaven can lodge in safety. In spite of all the opposition of our rulers, in spite of all the persecutions of heathen emperors, in spite of all the ridicule of philosophers and the malice of Satan, nay, in spite of

the inveterate corruption of the human heart, the religion of the Gospel has been established in the world : and though in too many places debased by superstition and corrupted by heresy, it has, in the lives of its sincere professors, produced such fruits as most irrefragably demonstrate its divine origin.

The church of Christ, thus established, has continued 1800 years unshaken by all the malice of its enemies. According to the prediction of its founder, the gates of hell have not been able to prevail against it. “ Had the counsel of this work been of man, (according to the wise observation of our famous Rabbi Gamaliel,) it would have come to naught ;” but it is manifestly of God, since none have been able to overcome it.

Now, my beloved brethren, let me recommend to your serious attention the whole of the third chapter to the Hebrews, and may Christ, who is infinitely superior to Moses, be precious to your souls and to the God of all grace shall be the honour and glory. Amen.

How strong thine arm is, mighty God !

Who would not fear thy name ?

Jesus, how sweet thy graces are !

Who would not love the Lamb ?

He has done more than Moses did,

Our Prophet and our King ;

From bonds of hell he freed our souls,

And taught our souls to sing.

Moses beheld the promised land,

Yet never reach'd the place ;

But Christ shall bring his followers home,

To see his Father's face,

Then shall our love and joy be full,

And feel a warmer flame,

And sweeter voices tune the song

Of Moses and the Lamb.

LECTURE VIII.

Abrogation of the Ceremonial Law.

“BEHOLD, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inmost parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” Jer. 31: 31-34.

In my introductory lecture I have refuted a variety of mistaken ideas of our people concerning the religion of Jesus; one of which was their idea of the perpetuity of the Mosaic law. I then promised to refute this error in a subsequent lecture. For I believe that among the prejudices of our people which prevent them from embracing Christianity, there is none more important to be removed than this.

Some of the “blasphemous words” charged upon the protomartyr, St. Stephen, and for which he was stoned were these: that Jesus of Nazareth should change the customs or rites, which Moses delivered. Acts 6: 13,

14. In their ears, this was the worst of blasphemies, and it continues so to this day. Our people still maintain that the law having been given by God himself from Mount Sinai, amidst the most signal displays of his power and majesty ; its observation having been enforced with so much strictness, and many of its precepts having been enjoined “ as statutes and ordinances for ever ;” it cannot admit of repeal : and, consequently, that Christianity, which professes to repeal it, cannot be of divine authority. Could this pretence be made good, they would indeed have cause for rejecting our religion ; but, I trust, it will be by no means difficult to invalidate the grounds on which they support their opinion, and to show that the Mosaic ritual law has been actually abrogated. For this purpose I have selected that portion of Scripture which you have just heard. In this prediction two covenants are mentioned ; the former is to be done away, and the second, a better covenant, is to succeed it.

We read of several covenants which God has made with men, and that we might not be at a loss to know to which of these covenants our text alludes, we are expressly told that it is the covenant which God made with our fathers when he had brought them out of Egypt, of which we have a particular account in Exodus, ch. 24. All the laws contained in this covenant are comprised in two kinds, viz., the moral and the positive, or ceremonial laws ; the former was engraven upon tables of stone, to teach its perpetuity ; but the latter were written in a book, and might be changed at the pleasure of the law-giver.

It is of great importance to remember that there is an essential difference between the moral and ceremonial law. The foundation of the former is the nature of God, but of the latter, the arbitrary will of the law-giver.

The former is the very image of the unchangeable God, and, therefore, eternal and unchangeable in its obligations upon every rational creature. The latter is the effect of the sovereign pleasure of the Governor of the world, and may be changed and altered by him at his own will and pleasure.

Our Rabbins make the same distinction between moral and positive laws. "By the statutes, precepts, judgments," &c., say they, "are to be understood those precepts, the reason whereof is not revealed, or at least not obvious or plain," *Bechai* in legem, fol. 185. *Abarbanel* in legem, fol. 177.

Maimonides has divided them into *intellectual* precepts, whose equity was self-evident to the human understanding, (as to love God, not to steal, &c.,) and into those apprehended *by the hearing of the law*; whose entire ground is resolved into the faculty of hearing, which receiveth them from the mouth of God; (as the building of the tabernacle with all its services.) Concerning the former, the wise men have said that if they were not written, it was just they should be; concerning the latter, if the law had not been declared, those things which are contrary to them, would not have, on any account, been evil." Præfat. ab. *Hot.* c. 6, fol. 23, col. 3.

There were also judicial laws which belonged to the Jews as a peculiar nation, a commonwealth, or civil society.

There is no dispute between the Jew and the Christian, with respect to the *Moral* law; both acknowledge its perpetuity. The gospel of Jesus Christ is so far from rejecting the moral law, that it adopts, approves, and enforces the observation of it upon its possessors by the promises and threatenings of everlasting rewards

and punishments, and instead of limiting the power of these laws to the outward act only, as the Jews did, Jesus Christ extends their power to the inward acts, and motions of the heart. Dear brethren, read only the 5, 6, and 7th chap. of Matthew, and they will sufficiently convince you of the truth of this statement. The subject of this lecture, therefore, respects the *positive* or *ceremonial* laws; these I shall prove to have been abrogated, and consequently the Messiah must have come long ago.

To present this all-important subject in a clear light, I shall answer the objections brought against the change of the law, show that it was capable of being changed, that its change was necessary, that God foretold it should be changed, that by the providence of God it has actually been changed. I shall answer,

I. The objections brought against the change of the ceremonial law.

1. It has been stated that because the law was delivered by God himself on Mount Sinai, in the midst of thunder and lightning, therefore, it must be unchangeable, like its divine author. Here our brethren are mistaken, for it was the *Moral* law and not the *ceremonial* law that was given to Moses on the mount; the former was made known at once, and engraven upon the tables of stone; the latter was given to Moses gradually, by piece-meal. The moral law, as has already been stated, is perpetual and unchangeable; but not so the ceremonial. Besides, the solemnity which attended the giving of the law, was perfectly suited to the occasion, but does not prove the perpetuity of the law. When Jehovah saw fit to select our fathers from among all nations to be his peculiar people, it was highly expedient that every outward circumstance should be

ordered so as to make the deepest impression on the minds of the people. But this, though it proves their obligation to obey the law while it continued in force, and aggravated the criminality of their disobedience, does not establish the conclusion that all the parts of this law were of equal importance, or were intended to be of the same duration.

It is farther objected,

2. That a change in the law would argue *mutability* in the law-giver. But it is no more a reflection upon the divine immutability, that the law, having answered its end should be abolished, than it is that the world should be destroyed, after the accomplishment of the design for which it was created. God changes not, but man is continually changing; and he has, therefore, graciously adapted his dealings with men to their particular circumstances and capacities. In the infancy of the human race, God made himself known to man, by immediate manifestations of himself. He afterward set apart our people to be the guardians of his oracles, and to keep alive by the typical institutions of their worship, the remembrance of his intentions with respect to the Messiah. But when the Messiah appeared, when the Son of God himself came upon earth to accomplish all that had been foretold, concerning him, the shadows fled away, and the substance remained. The ceremonies of the law, which served but as a scaffolding for the erection of the Christian edifice, were taken down; and instead of a round of burdensome and expensive services, confined to one particular place, and incapable of being elsewhere performed, the true worshippers were commanded everywhere to worship God, who is a Spirit, in spirit and in truth, John 4: 20-24.

Nor does such a change argue any defect in his

wisdom or knowledge. Human legislators may be compelled to change the constitution or laws by an occurrence of circumstances which they could not have foreseen or known when the constitution was formed or the laws enacted, but not so with Jehovah; when he made the covenant with our fathers, he had already resolved that it should be continued only for a season, to answer certain ends, and then to be followed by a better covenant. In like manner, when God had finished the creation of the world, he pronounced it all very good, and yet he has promised to make new heavens and a new earth.

Besides, God gave laws to Noah in addition to those given to Adam; and to Abraham he gave additional laws; to our people in the wilderness he gave many more, and yet our people never considered that derogatory either to the immutability or wisdom of the law-giver. Nay, our people must know that God gave certain laws to our fathers in the wilderness which needed not to be observed in the land of Canaan. Several of these are enumerated by our Rabbins. *Abarbanel* in *legem*, fol. 150, c. 2. *Maimonides*, *Sepher Mitzvoth*.

3. It is objected that the Psalmist magnifies the law of God above everything. Granted; but it is not certain whether he speaks of the moral laws only, or of both. Besides, the ceremonial and the political laws both deserved to be esteemed, and demanded perfect obedience, because they had God for their author, and the good of our people for their design; still that does not prove their unchangeableness. When their design was answered they might be removed as will be shown hereafter. But,

4. Did not God expressly prohibit any change to be

made? "ye shall not add unto the words, which I command you, neither shall ye diminish aught from it." Deut. 4: 2. True, God prohibited our fathers from making any alteration, but he did not bind his own hands. It does indeed afford a strong argument against the tradition of the Rabbins, by which they have made the law of God of none effect; but it by no means proves, with respect to the law, that God has himself determined neither to repeal nor to alter it. *R. Joseph Albo*, one of our Rabbins, makes the following just observation on this passage: "The Scripture prohibits *us* to add unto, or detract from, these precepts according to our will and pleasure; but what hinders the blessed God, either to add or detract, when his blessed wisdom shall think fit." This he illustrates by the following, among other examples: "A physician prescribes a diet to his patient for such a time as he judges convenient, which he does not declare unto the sick man. Now when the time comes that the physician has obtained his end, he changes the diet, and permits his patient what he formerly forbade, and prohibits that which he formerly permitted." *Sepher Jekarim*, Lib. 3, c. 14. This objection, however, has been given up and an appeal is made to the expression,

5. *For ever*. "Ye shall observe them *Leolam*, for ever."

True, the word *olam* translated *for ever* means literally *without end*, the *everlasting* God, *everlasting* fire of hell; but it, in certain cases, also means a limited time. Thus the servant who was unwilling to leave his master at the Sabbatical year was to serve *leolam*, for ever; Deut. 15: 17, i. e., until the next jubilee, as appears from Lev. 25: 40, so that nothing more was meant than that the ceremonial law should continue in force, as long as the Jewish state should continue. And

that the word *olam* means, in this case, a limited time is evident from these facts: God promises that the anointing of the sons of Aaron should be to them *for an everlasting* priesthood; Ex. 40: 15; and to Phineas, God promised, that he and his seed after him, shall have the *covenant of the everlasting* priesthood. Numb. 25: 13. But where is now the priesthood of the sons of Aaron, or of the seed of Phineas? It is no more, it is abolished for ever, it never can be again restored; for, by the law of Moses, all the priests must be of the tribe of Levi and of the family of Aaron; but for more than 1700 years genealogies have been totally lost, and intermarriages have taken place without number, so that it is utterly impossible for any of our people to prove his descent from any particular tribe. And while these facts prove the abolition of the ceremonial law, they also prove at the same time, that the Messiah must have come, for our people can never have a *legal* priesthood, and without it, they never can have *legal* sacrifices, or oblations: sacrifices and oblations, therefore, have ceased; but the Prophet Daniel foretold that it was the Messiah who was to cause them to cease, and, therefore, he must have come long ago. Farther, as with the cessation of the sacrifices and oblations all the rest of the ceremonial law must cease of course, as being no longer of any use; for when sacrifice and oblation, the only means pointed out by the law, for making expiation and atonement for sins, and propitiating, were taken away, of what use could the rest of the ceremonial law be?

Another appeal is made in favour of the perpetuity of the Mosaic law to,

6. Malachi 4: 4. "Remember ye the law of Moses my servant, which I commanded him in Horeb for

all Israel, with the statutes and judgments." This was indeed a reasonable and most seasonable exhortation, but it does by no means prove the perpetuity of the ceremonial law. Let us consider the context. The Lord had, by his prophet, reproved both priests and people for many offences committed by them, and for their great contempt of the law of Moses; and had especially reproved them, for presuming on the delay of his judgments, and their imagination, that he would not take cognizance of their offences. He assured them that, in due time, he would make a separation between the righteous and the wicked; and for this purpose, would send his messenger to prepare the way before him; that the Lord should suddenly come to his temple and bring their doings to an exact trial. He admonished them that a terrible day of vengeance was at hand, when, "all the proud, and they that did wickedly, should be as stubble, and the day that was coming should burn them up, and leave them neither root nor branch." That they might be prepared for that awful day, the Lord by Malachi exhorts them to "remember the law of Moses his servant, which he commanded unto them in Horeb for all Israel, with the statutes and judgments." To this law it was especially needful for them to take heed; because they were to have no more prophets sent to them, but were to be left to it as their sole director, until the coming of Elijah the messenger, who was to prepare the Lord's way before him, as it follows in the next verse: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

This Elijah, as I have shown elsewhere,* was no other than John the Baptist, who was sent before the Lord to prepare his way; and had our fathers attended to his instructions, and to those of Jesus Christ, whose fore-runner he was, they would doubtless have escaped that tremendous curse with which their land was smitten. Some, indeed, did attend to them; they embraced the gospel and were preserved; but the rest, who “stumbled at the word, being disobedient,” endured the severity of the divine vengeance in that dreadful day which the prophet Malachi foretold, and which Moses had long before described with the most surprising accuracy.

Another objection against the abrogation of the law is derived from,

7. The very words of Christ, “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.” Matt. 5 : 17.

There can be but little doubt that our Saviour refers to the *moral* law exclusively: if not, why is there no reference, in any part of the discourse, either to the *ceremonial* or *judicial* law of our people; and in what sense was the righteousness of his disciples to exceed the righteousness of the Scribes and Pharisees? It would likewise appear, that if the ceremonial and judicial law were included, they, as well as the moral law, would be binding on the Gentile, not less than on the Jewish convert; for our Saviour is speaking in general and comprehensive terms of his spiritual kingdom and authority, and says, “whosoever therefore,” i. e., what member soever of my church, whether Jew or Gentile, “shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom

* Joseph and Benjamin, Vol. I. 272.

of heaven." Matt. 5 : 17-19. Now the blessed Jesus not only fulfilled this law himself by his perfect and sinless obedience, but also taught his disciples to observe it far more strictly than our people had ever done ; as will be evident to all who study that most instructive sermon on the mount, in which these words occur. Matt. ch. 5-7.

Lo ! the destroying angel flies
To Pharaoh's stubborn land ;
The pride and flower of Egypt dies
By his vindictive hand.

He pass'd the tents of Jacob o'er,
Nor pour'd the wrath divine ;
He saw the blood on every door,
And bless'd the peaceful sign.

Thus the appointed lamb must bleed,
To break the Egyptian yoke ;
Thus Israel is from bondage freed,
And 'scapes the angel's stroke.

Lord, if my heart were sprinkled too,
With blood so rich as thine,
Justice no longer would pursue
This guilty soul of mine.

Jesus our passover was slain,
And has at once procur'd
Freedom from Satan's heavy chain,
And God's avenging sword.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly lamb,
Takes all our sins away ;
A sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And there confess my sin.

My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Bel'ieving, we rejoice
To see the curse remove ;
We bless the lamb with cheerful voice,
And sing his bleeding love.

LECTURE VIII.

SECOND PART.

Abrogation of the Ceremonial Law.

HAVING, in the former part of this lecture, I hope removed out of the way the principal objections of our brethren against the abrogation of the ceremonial law, I shall now show,

II. That these laws were capable of being changed.

1. There is nothing in the nature of these laws that could forbid a change. They were positive laws, that had no intrinsic value, and the obligation to observe them arose solely from the command of God. Hence, says Jehovah, "I gave them also statutes which were not good, and judgments whereby they should not live:" i. e., there was nothing good in their nature, nor did they promote spiritual life; they did not perfect human nature, nor form in mankind a divine temper and likeness. Men might be very good without these laws, and very bad when they observed them. Abel, the first martyr, Enoch, that walked with God, the righteous Noah, Abraham, the father of the faithful, and many others pleased God without these rites and ceremonies, while with our fathers in the wilderness, and in the land of Canaan, he was greatly displeased, and told them that he preferred *mercy* before *sacrifices*, and a *penitent* and *broken* heart before any other oblations.

Maimonides has the following observation: "God very often, by the prophets, rebukes men for their too great fondness and excessive diligence in bringing offerings, inculcating upon them, that they are not intended principally, and for themselves, and that himself has no

need of them." He then quotes 1 Sam. 15: 22; Isa. 1: 11, and Jer. 7: 22. On the last passage he observes, "It seems strange, how Jeremiah should introduce God speaking in this manner, since the greatest part of the precepts is taken up about sacrifices and burnt-offerings; but the scope of these words is thus: the first intention certainly is that ye cleave to me, and not serve another, that I may be your God, and you my people. But this precept concerning offerings and my house, is given you to the end you might learn it hence for your advantage." *More Nevochem*, p. 3, c. 32.

I am perfectly aware of the sentiment of our modern Rabbins, viz: That the law of Moses, on account of its own intrinsic efficacy, and without a view to anything farther, was ordained for perpetual observance. Now, if this be true, my beloved brethren, what strange conclusions it would lead us to! We must then conclude that the death of a beast could render the Deity propitious to the offender; that a goat could carry the transgressions of a congregation into the wilderness; that the blood of bulls could atone for sin; that water, with the ashes of a red heifer infused into it, could purge away the pollutions of the mind, and the like. But against such conclusions common sense exclaims aloud, and forces us to draw another, and the only just and proper inference, viz: That such rites derived their virtue, not from themselves, but from persons and actions represented by them, that they were a figure for the time being; a shadow, exhibiting to the faith of the pious and intelligent votary, the shape and lineaments of a substance which did not appear.

I would further beg you to consider the opposite character given, at different times, of the same rites. One while it is said that they were highly acceptable

to God ; that he was delighted with the savour of the sacrifices, and well pleased, as it is natural to suppose he should be, with the observance of his own institutions. At other times we hear him declaring, with indignation, that his soul was weary with offerings, and hated the appointed feasts ; that he could not away with the new moons and Sabbaths ; that incense was an abomination to him ; and, in a word, that he would not eat the flesh of bulls, or drink the blood of goats. Now, if we take the law and its rites to have been the things really and ultimately designed, as in themselves excellent and efficacious, they would then have been always pleasing to God, like duties intrinsically good and virtuous, of which we never hear Jehovah speaking as he does of these sacrifices and oblations. But, if the legal rites were figurative, if they were symbolical of internal dispositions and actions, then would they necessarily become pleasing, and displeasing, to God, in different respects : pleasing, when accompanied by such internal dispositions and actions ; when disjoined from them, and rested in as meritorious to the least degree, displeasing, hateful, and abominable. They are said to have been both the one and the other ; and, therefore, were most indubitably figurative.

If these ceremonies had been necessary to the right service of God, the patriarchs would not have been left without them for two thousand years ; nor would they have been frequently dispensed with, as we know they were. Samuel and Elijah, who were neither of them Levites, and, therefore, not qualified by the law to perform such services, built altars and offered sacrifices in places which the Lord had not chosen to put his name there ; yet both were accepted in what they did, and the latter had the testimony of a signal miracle.

You know, my beloved brethren, that many of our Rabbins teach the abrogation of the ceremonial law. They say that the proselytes were not obliged to observe the law of Moses, but only the precepts of the sons of Noah.

They tell us that the *Sanhedrim*, or any true prophet, had authority to dispense, for a certain time, with all the precepts and rites of the law, except idolatry. R. *Bechai*, in *legem*, col. 211, fol. 1. Nay, they expressly teach that God would give a new law by the hand of the Messiah; that in the time to come, or in the days of the Messiah, all oblations would cease, except the sacrifice of praise; and that all the festivals should cease, except *Purim*, and the day of expiation; and that God would permit again the eating of swine's flesh. *Vorstium* in *Abarbanel*, de cap. fidei c. 13.

Maimonides says: "If a prophet, concerning whom it is certain that he is a prophet, shall say to us, that any of the precepts which are delivered in the law is to be broken, whether they be of lesser or greater moment, we are commanded to obey him. And this we have learned by tradition from the wise men of old time, that, in whatsoever case a prophet shall say to thee, violate the words of the law, as Elias did at Mount Carmel, thou shalt obey him, idolatry alone excepted." *Hilchoth yesoday hattorah*, ch. 9, § 3. The same Rabbi makes a very just distinction between precepts of indispensable obligation, and those which were merely of a ritual nature. He says, that "the particular manner of worship among the Jews, as sacrifices and oblations, were agreeable to God's secondary intention: but prayer, invocation, and the like, were nearer God's primary intention. Now for the first, they are no farther acceptable to God, than as all the circumstances of time, and

place, and persons are observed, which are prescribed by God himself; but the latter are acceptable in any person, time, or place. And for this cause it is, that we find the prophets often reproving men for their great credulity in bringing oblations; and inculcating this to them, that God did not intend these as the principal instances of his worship, and that God did not need any of these things. Thus: ‘Behold, to obey is better than sacrifice, and to hearken than the fat of rams.’ 1 Sam. 15 : 22. ‘To what purpose is the multitude of your sacrifices unto me? says the Lord.’ Isa. 1 : 11. ‘For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded of them, saying, Obey my voice, and I will be your God, and ye shall be my people.’” Jer. 7 : 22, 23. “These last words,” says Maimonides, “have perplexed all whom I have either seen or heard of. For, they say, how can it be, that God did not command them concerning sacrifices, when a great part of the law is about them?” to which he answers, “That God’s primary intention and that which he chiefly looked at, was obedience; but God’s intention in sacrifices and oblations was only to teach them the chief thing, which was obedience.” Now if then these ritual precepts were not agreeable to God’s primary intention, but were only ordained in subserviency to a higher end, there can be no reason why they should not give place to a more spiritual dispensation, by which that end is more effectually answered.

It is farther evident that the law might be changed,

2. From the design of the whole Mosaic institution; which was to keep the Jewish nation from idolatry, and the superstitious usages of their neighbours; to be a

trial of their obedience, and most of all to be types and shadows of better things to come. To answer these ends, they were perfectly suited; but the end being obtained, they were no more needed than they had been before they were appointed.

We observe in the next place,

III. That the ceremonial law was not only capable of being changed, but there was an absolute necessity for their change.

1. They were restricted. They were given to Jews only; and many of them were restricted to the land of Canaan, to the city of Jerusalem, and to the temple; such as tithes, sabbatical year, jubilee, going up to Jerusalem, cities of refuge, and the whole temple service. Lev. 3: 17; 23: 31.

2. The Gentiles were to be admitted into the kingdom of the Messiah.

Our people, indeed, have been accustomed to imagine that the Gentiles would have neither part nor lot in the Messiah, but the predictions, to the contrary, are too many to be repeated here; I will quote but one: "I have no pleasure in you, says the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Malachi 1: 10, 11. I am aware, my dear brethren, that you will say, "all the Gentiles will be Jews, and thus become interested in the Messiah;" granting it, for argument sake, yet it still proves the necessity of the abrogation of the ceremonial law, for it would be utterly impossible for them to keep it; for instance, how could all the males who

inhabit the British isles, and among other parts of Europe, or those who inhabit this extensive continent, or the East and West Indies, appear three times a year at Jerusalem? or if they did, how could Jerusalem contain them? How could the Gentiles (without being guilty of mockery) celebrate the seventh day, Sabbath, or the passover in commemoration of the delivery of their forefathers having dwelt in tents for forty years in the wilderness, when they could not but know that their forefathers never were delivered out of Egypt nor dwelt in tents in the wilderness? So that the abolition of the ceremonial law by the gospel of Jesus, in every way so consonant to the dictates of right reason, so indicative of the goodness as well as justice and wisdom of God, in making the conditions of this covenant with all mankind, Gentiles as well as Jews, such and such only, as all could comply with, and candidly perform; and at the same time, so clear a fulfilment of the prophecies relative to the kind of covenant which was to take place under the Messiah; that instead of its being an objection against, it is a convincing argument in favour of, the divine origin and authority of the gospel of Jesus.

I proceed to show,

IV. The determination of Jehovah to change and abrogate the ceremonial law.

In our text Jehovah promises in plain and express words, that the time was coming when He would make a *new* covenant, a covenant *different from that* which he had made with their fathers, when he brought them out of Egypt.

God ordered that sacrifices should be offered to him upon one altar only; yet Isaiah foretold that under the reign of the Messiah, there should be altars in Egypt, and in Assyria, when it was strictly forbidden to offer

sacrifice anywhere else than upon the altar in Jerusalem. Isa. 19 : 19. Malachi also takes away all distinction of places in these words : "Incense shall be offered to my name in every place." 1 : 11.

The word of God assures us, in many places, that the Messiah would bring in a new law, dispensation, or covenant. Speaking of the coming of the Messiah, the desire of all nations, Jehovah says, by the prophet Haggai, ch. 2 : 6, "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land." This figurative language fitly describes the destruction of the Jewish polity, and consequently, the abrogation of the ceremonial laws. Hence the Apostle Paul, a "Hebrew of the Hebrews," paraphrases the prediction thus : "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn from him that speaketh from heaven ; whose voice then shook the earth ; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven ; and this word yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12 : 25-27.

When the law was given the earth shook, the lightning flashed, and the thunder roared ; it is, therefore not strange that the removing of that law should be described in the same terms. *Maimonides* has observed, that the destruction of a nation, in the Scripture dialect, is parabolically described by the trembling of the heaven and the commotion of the earth ; and that it is usual to speak of a kingdom as if it were the whole world. Again ; in the prediction, Deut. 18 : 15-19, which we considered in our last lecture, Jehovah promised that he

would send a prophet like unto Moses, and that he should declare the words that Jehovah should put into his mouth ; words that had not been revealed before ; hence says Isaiah, “ the isles shall wait for his law,” i. e., the law which Messiah should reveal. Isa. 42 : 4. *Jonathan* on Isa. 12 : 4, says : “ Ye shall receive a *new law* or *doctrine*, with joy from the chosen from among the just.” And *Kimchi* assigns as a reason why it is called a *new doctrine*, “ because that doctrine will be really new ; and then they shall learn the knowledge of the Lord in such a manner as none ever learned before that time.”

The Prophet Jeremiah speaks thus : “ And it shall come to pass, when ye be multiplied and increased in the land, in those days saith the Lord, they shall say no more, the ark of the covenant of the Lord ; neither shall they visit it, neither shall that be done any more,” 3 : 16.

The removal of the ark of the covenant, the most solemn, significant, and majestic part of the Mosaic worship, fitly expresses the removal of the whole dispensation. David, the Royal Psalmist, foretold the change of the priesthood, the coming of the Messiah, a priest not after the order of Aaron, but after the order of Melchizedec, Ps. 110 : 4. Now the priesthood being changed, the very life and soul of the Mosaic worship, intimates the change of the ceremonial law. Heb. 7 : 12. Daniel foretold the destruction of Jerusalem and the temple, and that sacrifices should cease. Dan. 9 : 24-27. And in our text we are expressly told that the whole covenant which God had made with our fathers should be removed and be followed by another and a better covenant, as will be considered more fully in another lecture. Thus I have answered objections and shown that the ceremonial law was changeable in its

own nature, that there was a necessity for its change, and that God declared it should be changed, and I shall now point out,

V. Its actual change or total abrogation.

1. At the coming of Christ into the world the ceremonial law lost its splendour; as the brightness of the sun darkens the glory of the moon and the stars. Hence, said our Lord to the woman of Samaria, in answer to her question, whether God is to be worshipped on Mount Gerizim or at Jerusalem, "believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him." John 4: 21, 23; intimating that there would be a total alteration in religious services; no more in carnal ordinances and ceremonial observances, but in spiritual ordinances, with their whole hearts, in an exercise of spiritual graces, and by the aid and influences of the Holy Spirit.

2. At the death of Christ they became utterly useless. Their typical design was now fulfilled; and having the substance, the shadow vanishes. When the building is complete the scaffolding is no more wanted. Hence "the veil of the temple was rent from the top to the bottom," to intimate that a way of free access unto God was opened; all distinctions ceased; Gentiles, Jews, Levites, priests, as well as the high priest; male and female, bond and free, may now come to a throne of grace with humble boldness. All our debts were now paid, and the hand-writing cancelled and nailed to the cross; the cause of enmity between Jews and Gentiles, "contained in ordinances," was removed, that both might be one in Christ.

3. At the resurrection of Jesus Christ their abrogation was confirmed. God hereby declared himself well pleased, and he caused sacrifices and oblation to cease.

4. In the vision of Peter, and the command to slay and eat unclean animals, the abolition of the ceremonial law and the reception of the Gentiles was emblematically taught, and the prejudice of the disciples removed.

5. By the Church at Jerusalem, under the direction of the Holy Ghost, their abrogation was determined.

6. Paul, the inspired apostle, strenuously opposed their observance.

7. By the destruction of Jerusalem, their observance was made absolutely impossible, and the prediction of Hosea was literally fulfilled; "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice." 3: 4. Since the destruction of Jerusalem, by Titus, our people have been without a high priest, without a temple, without an altar, and without a sacrifice. *Josephus* informs us that after the burning of the temple when the priests begged of *Titus* to save their lives, he replied: "seeing that was destroyed, on account of which he would have justly saved them, it was proper for the priests to perish with the temple."

My beloved brethren, I have dwelt longer on this subject than usual, and again most affectionately beseech you to consider it in the fear of the Lord, for, this has been the means of leading me to examine, and afterward to embrace the Christian religion, and by the blessing of God it is calculated to produce the same effect upon your mind. To show the importance and the encouragement of speaking a word in reason, I will relate the circumstance:

Among the passengers with whom I had travelled

from Hamburgh to Schwerin was a young Jewish tutor, and a Christian, who I believe was a traveller to a tobacco manufactory in Hamburgh. The latter observed a great difference in our conduct ; for my brother Jew plainly declared by his actions, that he had freed himself from the restraint of the Jewish ceremonies instituted by God himself, as well as from the numerous burdens laid upon us by the Rabbies. He ate and drank freely of everything that was set before him, asking no questions whatever concerning it ; while, on the contrary, I, according to my education, ate scarcely anything but bread and butter, and that only cut with my own knife, during the whole journey. Our companion, the Christian, said, " If you will give me leave, I will deliver my opinion concerning the different manner in which you act, both professing to be Jews ;" " You, (said he to my companion,) " are neither a Jew nor a Christian, neither cold nor hot. If you think yourself freed from the Jewish ceremonies, you should become a Christian." To me he said, " I am sorry to see you chastening yourself, and so much troubled with the burdens which your fathers were never able to bear, and which you need not to observe ; for, said he, in continuance, " the ceremonial law is fulfilled, and taken away by the Messiah Jesus, and a new covenant is made, as it was foretold by the Prophet Jeremiah," (Chap. xxxi. 31—33.) " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was a husband to them, saith the Lord : but this shall be the covenant that I will make with the house of Israel : After those

days, saith the Lord, I will write my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Now, my beloved brethren, I hope by what has been said, you are convinced that the abrogation of the Mosaic law was possible and necessary, and that it has taken place at the destruction of Jerusalem, and consequently the new covenant must have taken its place, which is an additional proof that the Messiah has come long ago. The consideration of the new covenant, promised in our text, will be the subject of my next lecture. In the mean time may the Angel of the new and everlasting covenant be with us. Amen.

And is it here the temple stood,
The temple of the living God,
 A structure once so splendid ?
Its stately frame is seen no more,
Its vessels gone, with all its store,
 And all its glory ended.

But let not Israel's foes be glad,
To see the people fall'n and sad ;
 They shall not mourn for ever :
The Lord will cancel Israel's guilt,
The temple shall again be built,
 The Lord will yet deliver.

That house the former shall exceed,
Its fame throughout the world shall spread,
 The theme of future story ;
The covenant's great messenger,
Within it shall himself appear,
 And fill it with his glory.

LECTURE IX.

Messiah the Mediator of a better Covenant.

“ BUT now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second ; for finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord ; for this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me, from the least to the greatest ; for I will be merciful to their unrighteousness, and their sins, and their iniquities, will I remember no more. In that he saith, a new covenant, he hath made the first old. Now, that which decayeth and waxeth old, is ready to vanish away.” Heb. 8 : 6-13.

These words are a quotation of the promise recorded by the Prophet Jeremiah, (ch. 31,) a part of which, was the subject of our last lecture. From this prediction the apostle draws two conclusions, viz. : the second co-

venant being called *New*, shows that the former has grown old and is abrogated, and done away.

And, secondly, the new covenant is far more excellent than the former.

The apostle's first conclusion confirms my statement in the last lecture on the abrogation of the ceremonial law. And this conclusion is unanswerable and self-evident. For, where once a covenant is made and established, if it will serve unto and effect all that he who makes it does design, and exhibit all the good which he intends to communicate, there is no reason why another covenant should be made. The making of a new, for no other ends or purposes, but what the old was every way sufficient for, argues lightness and mutability in him that made it. Unto this purpose does the apostle argue, Gal. 3: 21: "If there had been a law given, that could have given life, verily righteousness would have been by the law." Could the first covenant have perfected and consecrated the people of God, could it have communicated all the grace and mercy, that God intended to indulge unto the children of men, the wise and holy Author of it would have had no thought about the introduction and establishment of another. It would have been no way agreeable unto his infinite wisdom and faithfulness so to do. Wherefore the promise of a new covenant does irrefragably prove, that the first covenant was imperfect, and, therefore, to be removed and taken away.

Jehovah promises to *make* a *new* covenant, not to renovate or reform the old, but a covenant utterly of another nature, by the introduction and establishment of which the old was to be abolished, abrogated, and taken away, with all the divine worship and service which was peculiar thereunto.

Although that covenant was *good* to answer the ends for which it had been made, yet the new is *much better*. When Jehovah made that covenant with our people, he did not intend it to be a perfect constitution, which should answer all the purposes of his grace to men. Its laws could not justify, or give life to sinners, but served only to convince of sin, and to condemn; Rom. 3 : 20. Gal. 3 : 21, 22. Its priesthood was weak and unprofitable, Heb. 7 : 18. Its sacrifices could not take away sin, Heb. 10 : 4, or make perfect as pertaining to the conscience, or procure access, with freedom, into the holiest of all, Heb. 9 : 8, 9.

I grant you, most cheerfully, my beloved brethren, that of all the religions which appeared in the world before Christianity, not one was comparable to that of our fathers. The miracles which God wrought to confirm its venerable antiquity, the pomp of its ceremonies, the majesty and sanctity of its precepts, gave it a great superiority to every other. The wisest legislators and authors of other religions have borrowed much from the religion and laws of Moses. "Much every way," beyond all doubt was "the advantage of the Jew, and the profit of circumcision;" but a thousand times greater is the privilege of the Christian, and the glory of the gospel. Its author came, it is true, out of the bosom of Judaism; but here the father and mother and brethren of Joseph must come and prostrate themselves before him. Moses and the prophets must do homage to Jesus Christ; and the law must give way to the gospel, as Hagar the bond-woman was cast out before Sarah the free-woman.

The Apostle Paul in his controversy with the false teachers at Corinth, gives a general statement of the superior excellency of the Christian dispensation over

the Mosaic. "That was," saith he, "the ministration of the letter," a dispensation which consisted much in outward forms, and figures, and types; "this is the ministration of the Spirit," i. e., either of the substance and the things signified in these types, or wherein the Spirit of grace is more eminently poured out. That was written only on tables of stone, this on fleshy tables of the heart. That was a ministration of condemnation and death; this is the ministration of righteousness and life, inasmuch as all the springs of pardon, life, hope, and happiness, are set open in the Gospel of Christ. 2 Cor. 3: 7-18. But let us not stand at the threshold; let us enter the sanctuary and show more particularly wherein this new covenant *excels* the old; *when* it was made, and the *people* with whom it was made.

First. The difference between these covenants is our first consideration. To enter minutely into all the particulars would by far exceed our limits, we can only make a selection. We notice,

1. The *place* where these covenants were made. The first was declared on Mount Sinai, the second on Mount Zion, and the law of it went forth from Jerusalem.

The law was published in a desert, an emblem of its sterility and want of efficacy. It was delivered on a mountain difficult of ascent, and far from human resort, as if to indicate that its fulfilment was beyond the ability of men. It was accompanied with lightning and thunder, the most awful and terrific, to show the fearful curse and punishment awaiting on every transgressor. The Gospel on the contrary, promulgated by Jesus Christ and his apostles, had nothing terrifying or repulsive in its publication. Living among our own people, the Jews, in a tender, charitable, familiar intercourse, Jesus delivered his lessons in the streets, in the public

places, in the houses, in the Synagogues, in the temple, in a manner the most mild, the most accommodated to human infirmity, the most attractive that he could adopt. His apostles, in the midst of Jerusalem receive the Holy Spirit, which descends upon each of them in a conspicuous but gentle manner, on the day of Pentecost. They commence, they continue, the preaching of the gospel, with a mildness which charms, and captivates the heart ; and these heavenly truths they confirmed by miracles the most astonishing, benevolent, and kind.

The difference in the mode of the promulgation of the law and the Gospel is beautifully contrasted by the apostle, both in his Epistle to the Hebrews and in that to the Galatians. In the former, he says : “ Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard, entreated that the word should not be spoken to them any more. For they could not endure that which was commanded : And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said : ‘ I exceedingly fear, and quake.’ But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly, and to the church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect ; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Heb. 12 : 18–24. Again he says :

“ It is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he

who was of the bond-woman, was born after the flesh ; but he of the free woman, was by promise ; which things are an allegory ; for these are the two covenants ; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children ; but Jerusalem, which is above, is free, which is the mother of us all." Gal. 4 : 22-26.

There are many things in the Old Testament which we should have passed over as unworthy of any particular notice, if their use and importance had not been pointed out to us in the New Testament. Such is the occurrence which is here referred to ; and which the apostle found to be of singular use to illustrate the nature of the Gospel covenant. To understand this allegory in all its parts, we must attend carefully to the main scope of it, which is to show, that as both Sarah and Hagar brought forth children unto Abraham, yet those children differed widely from each other ; so the old and new covenant bring forth, as it were, children to God, but there will be found, between their respective offspring, such a difference, as may well deter men from returning to the covenant of ceremonies, and make them resolutely adhere to the covenant of Grace. Farther, these covenants differ,

2. In the manner of propagation. The former was engraven upon tables of stone, and made no impression upon the hearts and conduct of the people ; but the promise of the new covenant is, that it shall be written upon their minds and upon their hearts. " They shall be taught of God." He will give them understanding to know and to believe his laws ; he will give them memories to retain them ; he will give hearts to love

them, and consciences to recognize them ; he will give them courage to profess them, and power to put them into practice ; the whole habit and frame of their souls shall be a table and transcript of the law of God. “ This is the foundation of the new covenant ; and, when this is laid, duty will be done wisely, sincerely, readily, easily, resolutely, constantly, and comfortably.” The next difference is,

3. The *Mediators* of these covenants. Moses and Christ.

As Moses was the Mediator of the Sinaic covenant, and Aaron the priest obtained the ministry thereof, so the Son of God, being manifested in the flesh, is that High Priest who has obtained a more excellent ministry than Aaron, and is the Mediator of the new covenant, which is better than that of Moses, and which is established upon better promises.

The giving of the law, in the midst of thunder and lightning, was so terrible that our people were afraid to hear the immediate voice of Jehovah, lest they should die, and desired that Moses would be an internuncius, a Mediator between God and them, and the Lord granted their request. Deut. 18 : 16, 17. Hence, says the apostle, “ the law was ordained by angels in the hand of a Mediator.” Gal. 3 : 19. But the Mediator of the new covenant is the Son of God himself. “ For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.” 1 Tim. 2 : 5. Now, however excellent the character of Moses, surely Jesus Christ is infinitely more glorious : “ the chief among ten thousand, and the altogether lovely, the brightness of his Father’s glory, the express image of his person.” But having already spoken of the superiority of Christ over Moses, as Me-

diator, in a former lecture, I shall proceed to show the difference in,

4. The *confirmation* of these covenants. Anciently, covenants were solemnly ratified by the shedding of blood and the death of an animal. Hence the old covenant was confirmed by the sacrifices of beasts only, whose blood was sprinkled on all the people. Ex. 24: 5-9. But the new covenant, or Testament, was solemnly confirmed by the sacrifice and blood of Christ himself. Zech. 9: 11. Of this difference the apostle speaks more fully in the 9th chapter of this epistle. We pass by several particulars, and notice,

5. The *effects* of these covenants. The one gendereth to bondage, the other leads to freedom and liberty.

As the Christian dispensation differs widely from that of Moses, as to the manner in which it was promulgated, so does it most essentially differ with respect to the spirit and temper which it is calculated to produce in the minds of men. The terrors of Mount Sinai were suited to impress our forefathers with a servile fear; as their whole system of rites and ceremonies was, to keep them under bondage.

The first covenant, being the ministration of death and condemnation, it brought the minds and spirits of the people into servitude and bondage; and besides other causes, this bondage was increased by the yoke of a multitude of laws, rites, and ceremonies, which made the whole of their worship a burden unsupportable. Acts 15: 10. But the new covenant gives liberty and boldness, the liberty and boldness of children; for where the Spirit of God is, there is liberty; namely, to serve God not in oldness of the letter, but in the newness of the Spirit.

The Apostle Paul, being a Hebrew of the Hebrews,

and, therefore, feeling by his own experience, what Peter meant when he spoke of a *yoke* which neither our fathers nor they could bear, frequently enlarges on the liberty wherewith Christ has made us free. Writing to the Romans he says : “ The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.” “ For ye have not received the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry Abba, Father ; the Spirit itself beareth witness with our spirit, that we are the children of God ; and if children, then heirs, heirs of God, and joint heirs with Christ.” Rom. 8 : 2, 15-17. To the Galatians he speaks thus : “ Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father ; wherefore thou art no more a servant, but a son ; and if a son, then heir of God through Christ.” Gal. 4 : 6, 7. And in his epistle to the Hebrews, who were so much offended at the sufferings and death of Christ, he shows its necessity for the purpose of procuring our liberty. “ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil ; and deliver them, who through the fear of death were all their lifetime subject to bondage.”* Heb. 2 : 14, 15.

We next observe the difference,

6. In the rites and ceremonies to be observed. They are much fewer in the new covenant. What a multitude of ceremonies were enjoined upon our fathers of old—what washings, and sprinklings, and dippings—what numerous purifications—what innumerable cere-

* See this passage illustrated in my Joseph and Benjamin. vol. II, page 375, &c.

monies of worship—what frequent journeys—whereas in the new covenant two ordinances only are appointed, viz.: Baptism and the Lord's Supper; and these are more easy, less burdensome, and expensive. Another very great and all-important difference between the first and second covenant consists,

7. In the *measure* of the *gift* of the *Holy Ghost*. It is beyond all doubt that the saints under the Old Testament, enjoyed the operations of the Holy Spirit, yet it is equally certain that it was but sparingly, compared with the more extensive measures so frequently promised under the Old Testament. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come, with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. 35: 3-7. Again: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee, Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Isa. 44: 2, 3. See also Joel 2: 25, 29. This was the great promise of our Lord. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake

he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.”) John 7 : 37-39, i. e., he was not yet given in that manner in which he was to be given on the confirmation of the new covenant. Hence our Lord told his disciples of the necessity of his returning to his Father, else the Holy Ghost, the Comforter, would not come. The effects of the Spirit are great and glorious. We now enjoy a more clear and distinct knowledge of the mysteries of faith ; a more generous, more sublime and cheerful degree of holiness, more delightful consolation and a filial boldness, which is now the greater, as adoption itself and its effects are more conspicuous.

A foreign divine speaking of the superiority of the Gospel over the law, has the following judicious and important observations : “ The law,” saith he, “ while it instructed the creature in his duties, gave him no strength to perform them. It called to man, ‘ Arise, Walk ;’ but it spake to persons paralytic, deaf, dead, in whom it was necessary first to restore the organs and principles of life and action ; and this it could never do. Moses with his law, was like Gehazi with the staff of Elisha. In vain does that servant ‘ lay the staff upon the face of the dead child.’ The child is quite motionless, he discovers no sign of life ; it is necessary for the master to come himself. 2 Kings 4. It was necessary that Jesus should come to effect our resurrection ; not by the staff of the law, but by the grace of his Spirit ; not by ‘ the letter,’ which ‘ killeth,’ but by ‘ the Spirit,’ which ‘ giveth life.’ The law, far from healing our maladies, inflamed, irritated them. By giving us the knowledge of sin, it rendered it ‘ exceedingly sinful,’ it caused it to ‘ abound.’ The law, of itself, was not accompa-

nied by the Spirit of Grace, which was necessary to subdue the will of man and overcome his passions. God, who does with his own whatever he chooses, and who is pleased to dispense his gifts differently at different times, reserved for the glory of his Son and of his economy, the fulness of that grace which is necessary to produce renovation ; and that in order to show that it was properly a fruit of the merit and intercession of Christ. The gift of the spirit of grace and sanctification was proper for the period of the revelation of grace. As the external objects which he was about to reveal by the Gospel, were greater and more powerful than those of the law, it was right that the measure of the Spirit should be greater, corresponding to the dignity of the second covenant. What did he do then under the law ? He ordinarily bestowed a certain measure of a restraining spirit, proportionate to the nature of the existing economy. That spirit opened the sinner's eyes, and roused his conscience so far, as to give him a knowledge of sin, of the justice of God, and of the threatenings of the law. But it seldom went farther than to produce some emotions of terror, some sentiment of servile fear, which restrained the fury of the passions, but never inspired the love of God and of virtue from noble motives, and by a change of the last end.

“ Thus the whole of the Old Testament was a series of servitude ; and that measure of the Spirit of God is called ‘ the spirit of bondage,’ in reference to the effects which it produced, and the economy under which it was given. To the elect, indeed, God vouchsafed another measure of the Spirit of grace ; of the ‘ free spirit ’ which David implored, Ps. 51 : 12 ; a measure sufficient for their sanctification, consolation, and salvation. But this may be considered as an exception from the general rule,

being rare, extraordinary, imparted to few persons, not by virtue of the legal covenant or any stipulation it contained, but by virtue of the evangelical covenant and the privilege it promises—‘I will be your God.’ Besides, the measure itself was small, in comparison what God bestows under the Gospel; and the ‘free spirit’ was blended with ‘the spirit of bondage.’ Now, both the measure and manner of the operations of the Divine Spirit are altogether different. ‘We have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father.’ Rom. 8: 15. Now grace is no more communicated as it were in single drops; here are rivers of living waters. ‘Of the fulness of Christ have all we received, and grace for grace.’ On this account the Gospel is called ‘the ministration of the Spirit; a law written not in tables of stone, but in the fleshy tables of our hearts.’ And it is in reference of this spirit of regeneration with which it is so abundantly accompanied in all the elect, that St. John says, ‘The law was given by Moses, but grace and truth came by Jesus Christ.’” John 1: 17. *Superville.*

“Curst be the man, for ever curst,
That doth one wilful sin commit :
Death and damnation for the first,
Without relief, and infinite.”

Thus Sinai roars, and round the earth
Thunder, and fire, and vengeance flings ;
But Jesus, thy dear gasping breath,
And Calvary say gentler things.

“Pardon, and grace, and boundless love,
Streaming along a Saviour’s blood ;
And life, and joys, and crowns above,
Obtain’d by a dear bleeding God.”

Hark, how he prays (the charming sound
Dwells on his dying lips) “Forgive !”
And every groan and gaping wound
Cries, “Father, let the rebels live !”

Go you that rest upon the law,
And toil and seek salvation there ;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

But I’ll retire beneath the cross—
Saviour, at thy dear feet I’ll lie ;
And the keen sword that justice draws,
Flaming and red, shall pass me by.

LECTURE IX.

SECOND PART.

Messiah the Mediator of a better Covenant.

WE proceed farther to observe the difference between these two covenants,

8. In the blessings connected with them. Such as regeneration, pardon, justification, adoption, sanctification, assistance to perform duties, support under troubles, comfort in life and death, and everlasting joy. The chief of these blessings were contained in the covenant made with our fathers, but they were veiled under types and figures, and dark shadows ; so that they were ready to take up with these shadows, instead of the substance. But the New Testament sets the covenant of grace and salvation before us, in its own spiritual language, in a clear and distinct light, and without a veil. The vision of grace and glory is written so plain, “that he that runs may read it.”

“The law came by Moses, but grace and truth by Jesus Christ.” As the soul is of greater value than the body, so are the blessings of the new covenant superior to those of the former. It is “established upon better promises.” More spiritual, advantageous, and heavenly, extensive, and absolute. In it, God engages to be a God to his people, and to secure their love and obedience to himself ; to be merciful to their unrighteousness, and never to remember their sins against them ; to teach them his own holy will and to bring them to a saving

acquaintance with himself ; yea, to put his law into their minds, and to write it on their hearts ; and to keep and preserve them from final apostacy.

Allow me, my dearly beloved brethren, to say a few words about the happiness which we realize in the covenant of Jesus Christ, which proclaims pardon and peace ; peace to him that is near, and to him that is afar off. Full pardon to all sinners, provided they believe and repent. What mild conditions ! what gracious declarations ! I am a sinner, but Christ was delivered for my offences, and was raised again for my justification. I have no righteousness of my own, but I embrace the righteousness of my Redeemer. I hear him saying to me, “believe, and thou shalt be saved.” “Repent, and your sins shall be blotted out.” Can there be conditions more mild or reasonable ? This repentance he gives ; and this faith is the fruit of his Spirit. This is indeed grace in every sense. Under the law we had only typical sacrifices ; but now, we have the true and perfect sacrifice of Christ ; in whom we have remission through his blood. And where remission is, there is no more offering for sin. Under the law there was a hand-writing against us ; but now Jesus Christ has blotted out this hand-writing, entirely cancelled this obligation, and given us a discharge. Under the law we were cursed by the certain consequence of its terrible denunciations, but Christ has redeemed us from the curse of the law, being made a curse for us. Happy, thrice happy and blessed the people that know the joyful sound of the Gospel. Come, my beloved brethren, oh, come and touch the sceptre of Jesus, and taste that the Lord is gracious. Bless the Lord, O my soul, and forget not all his benefits ! Who hath made thee to differ ?

Why was I made to hear thy voice,
 And enter while there's room ?
 When thousands make a wretched choice
 And rather starve than come

Pity my nation, O my God,
 Constrain the Jews to come ;
 Send thy victorious word abroad,
 And bring the wand'ers home.

I hasten to mention another difference which consists,
 9. In the *revelation* concerning the *nature* of the *kingdom* of Christ. The external show and grandour of the temple, the numerous carnal ordinances and festivals, the possession of the goodly land that flowed with milk and honey, and their outward prosperity and superiority over all nations, led our people of old, and our nation to this day, to look for a temporal Messiah, a worldly king far superior to Solomon in all his glory ; and the very disciples of Christ themselves could not free their minds from that apprehension until after the resurrection of Christ. But the New Testament has clearly revealed that the kingdom of Christ does not consist in meats or drinks, &c., but that it is internal, spiritual and heavenly.

It contains the fairest and fullest representation of the moral law. The beauties of holiness, shine with a fairer light under the Gospel of Christ. The duties of worship, obedience and submission, we owe to God ; the duties of justice, truth, &c., we owe to our neighbour ; and those of sobriety, which we owe to ourselves, are set forth more at large in the New Testament. Here the commands of the law of God are represented in their full extent, as they require the obedience of the heart as well as of the life.

The next difference we notice is,

10 The *design* of these covenants. The one is the shadow, the other the substance. The one was typical and removable, the other substantial and permanent, as containing the body, which is Christ. This was the resign of God in all the ordinances of worship belonging unto the first covenant, viz.: to typify, shadow, and represent the heavenly substantial things of the new covenant, or the Lord Jesus Christ and the work of his mediation. This, the tabernacle, the ark, the altar, the priests, the sacrifices, the festivals, &c., &c., did, and it was their glory they did so; but still, compared with the substance in the new covenant, they have no glory.

It has been observed, and with much propriety, that the two economies of the law and gospel are in religion, just what those two luminaries, the sun and moon, are in nature. As the moon reigns amidst the shades, dissipating part of them by her lustre, serving by her pale glimmerings as a conductress to travellers before the appearance of the sun, and consoling mankind in the absence of the day; so the law reigned before the Gospel, before the rising of "the Sun of righteousness." It intermingled some rays with the shades which overspread the world, and dissipating part of them, its radiance afforded men some consolation, and some direction in their conduct. Yet the time in which the moon appears is invariably called night. That planet shines only with a borrowed lustre, reflecting toward us what she has received from the sun; and her light, of itself, is always feeble, cold, and sterile. A true image of the legal economy, which was a season of night and obscurity in comparison with the Gospel. It sparkled only with the rays it had borrowed from Jesus Christ, and

all the lustre it possessed was in itself feeble and sterile. Its influences may even be affirmed to have been some times rather unfavourable, tending to chill the fervour of piety, by the mixture of ceremonies, rigours, and maledictions, which were found in that dispensation. What a difference, when the sun makes his appearance ! His light penetrates everywhere, diffuses itself with ample plenitude, powerfully triumphs over the cold and darkness, dispels every malignant influence, and communicates all around both heat and life. What a difference also, between the season of grace and the law ! The Sun of righteousness is risen, "the darkness is past and the true light now shineth." The shadows are dispersed, carnal ceremonies are abolished, the light reigns, it hath penetrated everywhere ; it animates, exhilarates and vivifies all things.

Another great difference between these covenants is,

11. Their *extent*. The first was confined unto the posterity of Abraham, and restricted to the land of Canaan. Ps. 147 : 19, 20. But the administration of the new covenant is extended unto all nations under heaven, none being excluded on the account of tongue, language, family, nation, or place of habitation. All have an interest in the rising sun. The partition wall is broken down, and the gates of the new Jerusalem are set open unto all comers upon the Gospel invitation. See the following passages : Matt. 28 : 19 ; John 11 : 51, 52, 12 : 32 ; Acts 11 : 18, 17 : 30 ; Gal. 5 : 6 ; Eph. 2 : 11-16, 3 : 8-10 ; Col. 3 : 10, 11 ; 1 John 2 : 2 ; Rev. 5 : 9. "This," says the great Dr. Owen, "is the grand charter of the poor wandering Gentiles ; having wilfully fallen off from God, he was pleased in his holiness and severity to leave all our ancestors, for many generations, to serve and worship the devil. And

the mystery of our recovery was hid, in God, from the foundation of the world. Eph. 3 : 8-10. And although it was so foretold, so prophesied of, so promised under the Old Testament, yet such was the pride, blindness, and obstinacy of the greatest part of the church of the Jews, that its accomplishment was one great part of that stumbling-block whereat they fell ; yea, the greatness and glory of this mystery was such, that the disciples of Christ themselves comprehended it not, until it was testified unto them, by the pouring out of the Holy Ghost, the great promise of the new covenant, upon some of those poor Gentiles." Acts 11 : 18. "And, indeed," says the learned *Eusebius*, "who can but stand amazed at such a surprising thing, to see those, who, from the beginning, paid divine honour and worship to stocks and stones, and devils, to ravenous beasts feeding on human flesh, and to venomous reptiles, to fire and to earth, to the very inanimate elements of the universe ; to see, I say, *such* persons calling on the most high God, the Creator of heaven and earth, the very Lord of the prophets, the God of Abraham and his ancestors, after the coming of our Saviour?" Demonst. Evang. L. i. c. b. This very circumstance assures us, that the Lord Jesus is the true Messiah, by whose word, Spirit, and ministry, so astonishing a work was accomplished ; the like or equal to which was never seen or heard, were we to go back to the remotest antiquity. Again ; we observe, once more, the new covenant excels the old,

12. In its *duration*. 'The former covenant is grown old, is antiquated, cancelled, out of date, and of no more use in gospel times than candles are when the sun has risen in his glory ; but the new covenant will never

grow old, nor shall ever be changed ; it will always be new, well ordered in all things and sure. We proceed now to consider,

II. The time when the new covenant was established. "After those days," saith the Lord, or rather, "*in those days,*" an intermediate season for a certain time. See Isa. 24 : 21, 22 ; Zech. 12 : 11. Neither of these covenants were confirmed at once. Concerning the old, it is said : "in the day when I took them by the hand to lead them out of Egypt." Now, there were fifty days between their coming out of Egypt and the day in which the law was given on Mount Sinai ; during this time there were several things preparatory unto it ; so with the new covenant ; it was made and established gradually.

1. John the Baptist, whose ministry is called "the beginning of the gospel," Mark 1 : 1, 2, prepared the way, by warning the Jews against trusting in the old covenant, Matt. 3 : 8-10, by preaching the doctrine of repentance and by administering a new ordinance of worship ; and in his whole ministry he pointed at and gave testimony unto him, who was to establish the new covenant. The next preparatory step was,

2. The Incarnation of the Son of God and his personal ministry. By this the axe was laid unto the root of the old covenant. Hence, upon his nativity the new covenant was proclaimed by angels from heaven as that which was immediately to take place, Luke 1 : 30-33 ; 2 : 13, 14, and good old Simeon spake by the Spirit of the same event. Luke 1 : 67-80 ; 28-32. In his personal ministry—by the truth which he taught, by his peculiar manner of teaching, by the miracles which he wrought, in conjunction with an open accomplishment

of the prophecies concerning him, there was evidence given that he was the Messiah, the Mediator of the new covenant. Farther,

3. By the death of Christ the new covenant was solemnly enacted and confirmed. This all-important act the apostle has beautifully described in these words: "For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. For where a Testament is, there must also of necessity be the death of the Testator." Heb. 9: 13-16. The death of Christ was the centre wherein all the promises of grace did meet, and from whence they derived their efficacy. From henceforward the old covenant and all its administrations, having received their accomplishment, might have been taken down and removed out of the way, but were still continued until the will of God concerning their abrogation was fully declared. Again,

4. At the resurrection of Jesus Christ the confirmation of the new covenant was proclaimed. God, in raising up his son Jesus Christ from the dead, testified his approbation of, and satisfaction with all that Jesus Christ did and suffered to fulfil all that the old covenant typified. Farthermore,

5. On the day of Pentecost, fifty days after the crucifixion of Christ, the ratification and establishment of this covenant was solemnly promulgated. This an-

swered the promulgation of the law on Mount Sinai, the same space of time after the delivery of our people out of Egypt. From this day forward was the whole church absolved from any duty with respect unto the old covenant and the worship of it ; and the ordinances of worship and all the institutions of the new covenant became obligatory unto all believers.

6. In the Church of Jerusalem the question being stated about the continuance of the obligatory force of the old covenant, the contrary was solemnly promulgated by the apostles under the infallible conduct of the Holy Ghost. Acts 15. These were the articles, or the degrees of the time intended in that expression, “ after those days ;” all of them answering the several degrees or steps, whereby the old vanished and disappeared. We proceed to consider in the last place,

III. The persons interested in this new covenant, “ the house of Israel and the house of Judah.”

1. The natural seed of Abraham. When this new covenant was promised, the separation of the ten tribes from the tribe of Judah and Benjamin had already taken place, and lest it should be thought the former would be excluded from the benefits of this covenant, seeing that the true worship continued only with the house of Judah, therefore both are mentioned. This covenant may be said to be made first with the Jews, because the Messiah, who was to confirm it, descended from them ; and among them he performed all things that belonged to the ratification of this covenant ; and as soon as it had been confirmed, it was first made known to them on the day of Pentecost by the Apostle Peter saying : “ Ye men of Israel—the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2 : 22, 39, i. e., the promise

is to you, the house of Judah present, and “to them afar off,” i. e., the house of Israel in their dispersion. On another occasion he said: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Acts 3: 25, 26. In like manner the Apostle Paul addressing the Jews said: “It was *necessary* that the word of God should *first* have been spoken *to you*; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” Acts 13: 46. Thus the covenant was first confirmed with many of the Jews, and as the law of the Redeemer was to go forth from Zion, they were the chosen instruments to publish it to the Gentiles.

2. But as the Jewish nation was typical of the church of Christ as the spiritual Israel, these expressions, “the whole house of Israel and of Judah,” include all true believers in Christ; the Gentiles as well as the Jews are interested in this new covenant.

My beloved Christian friends, what abundant thanks and praises are due to the blessed God, who has cast our lot under this last and best dispensation! We are not called to that troublesome and expensive kind of worship, which consisted in the killing and burning of bulls and goats, and the choicest lambs of the flock. We are not obliged to travel three times a year to distant parts of the nation where we dwell, in order to adore our God, at one single tabernacle or temple; for in every place that God, who is a spirit, is worshipped now. John 4: 23. We are not forced to spell out the mercies of God by types and dark figures; but we see

his overflowing goodness in the person and offices of his beloved Son.

Consider, my beloved brethren, what has been said, and may the God of love and grace give you an interest in this new and everlasting covenant. Amen.

By whom shall Jacob now arise ?”
 For Jacob’s friends are few ;
 And (what should fill us with surprise)
 They seem divided too.

“By whom shall Jacob now arise ?”
 For Jacob’s foes are strong :
 I read their triumph in their eyes ;
 They think he’ll fail ere long.

“By whom shall Jacob now arise ?”
 Can any tell by whom ?
 Say, shall this branch that wither’d lies
 Again revive and bloom ?

Lord, thou canst tell—the work is thine ;
 The help of man is vain :
 On Jacob now arise and shine,
 And he shall live again.

The Gospel comes with welcome news
To sinners lost like me ;
Their various schemes let others choose,
Saviour ! I come to thee.

Of sinners, sure I am the chief,
But grace is rich and free ;
This welcome truth affords relief
To *sinner*s, e'en to me.

Of merit now let others speak,
But merit I have none ;
For merit 'tis in vain to seek ;
I'm sav'd by grace alone.

'Twas grace my wayward heart won,
'Tis grace that holds me fast ;
Grace will complete the work begun,
And save me to the last.

Then shall my soul with rapture trace
What God has done for me,
And celebrate redeeming grace
Throughout eternity.

LECTURE X.

The Sufferings of the Messiah Necessary.

“BEHOLD, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all these things which had happened; and it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them; but their eyes were holden, that they should not know him; and he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow

of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Luke 24 : 13-27.

The low, poor, and despised condition of Jesus Christ, his unparalleled sufferings and ignominious death have been the chief cause of his having been rejected by our people of old, and have continued to this day to be a stone of stumbling and a rock of offence to our nation.

A few years ago, a pious lady said to a Jew in London, “ what a lamentable thing it is that the Jews still continue to reject Christ, after so much had been done by pious Christians to convince them of their error.” The Jew replied, “ My good friend, how can the most serious of us acknowledge a culprit, who suffered death by the Roman law, for blasphemy against the God of the Israelites, as a public malefactor ? We cannot do it.”

It has been observed in a former lecture that few of our people possessing at that time the word of God, and being chiefly led by the vain traditions received of the fathers, they expected only a temporal Messiah, an earthly king, to sit upon the throne of his father David, to sway the sceptre of universal dominion, and to raise our people up to the enjoyment of riches, honours, and earthly felicity. Yea, the very disciples of Jesus were not divested of these false notions till after his resurrection. They indeed sincerely believed that Jesus was the promised Messiah, the Son of God, but they were ignorant of the spiritual design of his coming into the world, and of the means by which it was to be effected. They indeed forsook all and followed him, but expected only a temporal reward. Hence they asked, “What shall we

have, that have followed thee?" "And there was a strife among them who should be the greatest among them;" and even after his resurrection they put the question unto him, "Wilt thou at this time restore again the kingdom unto Israel?" And although the Lord Jesus Christ had frequently told them of his sufferings, death, and resurrection, still they could neither understand his meaning, nor bear the thought of his sufferings. Therefore said Peter: "Be it far from thee, Lord, this shall not be unto thee." Again, the Lord Jesus said unto them, "I have yet many things to say unto you, but ye cannot bear them now." Matt. 16: 22; 19: 27. Luke 22: 24. John 16: 12. Acts 1: 6.

In the morning of his resurrection, Jesus Christ began teaching his disciples all things belonging to his kingdom. Acts 1: 3. In our text, we have an account of the instruction he gave to the two disciples that went down to Emmaus. These having honestly confessed that they had expected that Jesus of Nazareth would have redeemed his people, Israel, (not from the dominion of Satan, but from the oppressive yoke of the Romans,) but that he had been crucified, and that they were now perplexed, cast down, not knowing how to account for it, the Lord Jesus Christ, to rectify their mistakes, in looking only for a glorious Messiah, and overlooking altogether his state of humiliation, sufferings and death, referred them to the Scriptures of the Old Testament, where it had been foretold that the Messiah should first suffer and then enter into his glory.

Now, as my dear people, the Jews, are still labouring under the same mistake, I shall follow the example of my blessed Lord and Master, in proving from the same Scriptures, the necessity of the sufferings and death of the Messiah. My first reason assigned is,

1. The determination and purpose of God.

“He worketh all things after the counsel of his own will.” Eph. 1 : 11. God foresaw and knew from eternity the fall of man, and resolved to restore him again to his favour and determined to effect it by the sufferings and death of his own beloved Son. Hence, when the Apostle Peter reminded believers that they “were redeemed by the precious blood of Christ, as a Lamb without blemish,” he adds, “who verily was foreordained before the foundation of the world.” 1 Pet. 1 : 18–20. God did not only foreknow, but determine and decree, that his Son should die for men ; and this decree was before the foundation of the world. No circumstances connected with the sufferings and death of Christ fell out by chance, if I may use the expression, but they were all determined before-hand. Whatever were the wicked and sinful motives of the agents who inflicted these sufferings, they only fulfilled what was arranged in the divine mind from eternity. Like the brethren of Joseph, they meant it for evil, but God designed it for good. Hence the apostle, speaking of the conduct of these different agents, says :

“Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” Acts 4 : 25–28.

And addressing the Jews he says : “Him, being delivered by the *determinate* counsel and *foreknowledge* of God, ye have taken, and by wicked hands, have cruci-

fied and slain.” Acts 2 : 23. The prophet Isaiah, speaking of the sufferings of the Messiah says : “It pleased the Lord to bruise him ; he has put him to grief.” In this short sentence, much important truth is contained. It gives us some idea of the sufferings of the Messiah. “He was to be *bruised*.” This expression alludes to the holy incense appointed of God : “The Lord said unto Moses, Take unto thee sweet spices with pure frankincense, and thou shalt *beat* some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee, and it shall be unto you most holy.” Exod. 30 : 34, 36. Before these spices could ascend up to God as incense, they were to be “beaten very small ;” and in the same manner was the Messiah to be bruised, before the incense of his merits could be accepted. We are taught next, that Jehovah was the *primary cause* of these sufferings ;” it pleased the *Lord*.” “*He* has put him to grief.” God not only permitted men to bruise him, but awakened his own sword against him. “He did not spare him, but delivered him up for us all.” Rom. 8 : 32. He it was that put the bitter cup into his hands, and laid upon him our iniquity. It farther teaches us that Jehovah had great *pleasure* and *delight* in these sufferings. The word used, *chephetz*, translated “pleased,” includes in it an idea of complacency, and is strongly expressive of pleasure. The import of it is much the same as that which the apostle uses when he says, “with such sacrifice God is *well pleased*.” Hence God is said to smell a sweet savour from those sacrifices which were typical of the sacrifice of the Messiah. That the Father was well pleased with the sufferings and death of Christ, and highly approved of them, is evident from the promises which he made to his Son, upon condition

of his sufferings, Heb. 12 : 2, from his acceptance of the sacrifices which typified them ; from the miracles which attended them ; from his raising him up from the dead, and exalting him to glory ; from the blessings which he confers on his people as the fruits of these sufferings.

We must, however, not imagine that the mere act of inflicting these sufferings on his only dear Son, could be pleasing to God the Father. No ; God delighteth in mercy, and judgment in his strange work ; he is averse to punish even his enemies, much more his own Son ; but he had infinitely wise, holy, just, and benevolent designs in view, in doing so.

This leads us to observe that these sufferings were necessary,

2. To procure our salvation. It is abundantly evident, from many passages of Scripture, that the salvation of sinners was determined long before man fell. The following may suffice : “ In hope of eternal life, which God that cannot lie, promised before the world began.” Titus 1 : 2. “ According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph. 1 : 4, 5. God’s people have been chosen not only before they were born, but before the foundation of the world, even in the eternal counsels of God. And this God did not for the sake of anything foreseen in them, but because it was his sovereign will and pleasure to do so. But before sinners could be saved from the wrath to come, and be restored to the favour of God, great obstacles were to be removed. All the attributes of Jehovah that were at variance must be made to harmonize, the government of God must be vindicated, and

the holy law must be magnified and made honourable. The blood of bulls and of goats could neither atone for our sins nor renew and sanctify our nature ; silver and gold were an inadequate price for our redemption ; nor could the obedience and sufferings of all the angels in heaven procure our salvation. But infinite wisdom and eternal love formed the plan of our redemption through the obedience, sufferings, and death of the eternal Son of God. Hence, says the apostle, "What the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh ; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8 : 4, 5. We observe, next, the necessity of the sufferings and death of the Messiah arising,

3. From his own voluntary engagement to act as Mediator.

It has been shown in a former lecture that the Messiah voluntarily offered to act as Mediator between God and man ; and he entered on his mediatorial work as soon as man had sinned. His delight was with the sons of men. But in the fulness of time Jesus Christ assumed our nature, was made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4 : 4, 5. And as the time of his sufferings drew nigh he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke 12 : 50. This baptism doubtless refers to our Lord's sufferings, in which he was bathed and overwhelmed. Jesus Christ longed for the time when he should suffer and die. It was his meat and drink to do the will of his heavenly Father. Hence said Jesus, "Now is my soul troubled, and what shall

I say? Father, save me from this hour? but for this cause I came unto this hour. Father, glorify thy name." John 12: 27, 28.

Our blessed Lord, now on the brink of his sufferings, and just entering the tremendous gloom of shame, and sorrow, and death, is troubled in spirit; and speaking to himself, says, and what shall I say? And then answered his own question. Shall I say, Father, save me from this hour? How can I do this? Why should I shrink back from it, since for this cause came I unto this hour, and the great end of my becoming incarnate would be defeated, if I did not magnanimously meet, and pass through this distressing season. Father, glorify thy name, I rather say, with all submission and obedience. Father, dispose of me as thou pleasest, and let thy glory be magnified by me in life, and in death.

When the hour and power of darkness had arrived, and he had a full view of his sufferings before his mind, "he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." "Again, the second time he prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26: 39-42. Jesus Christ had a real human nature; though perfectly free from sin, yet it could not but be averse to pain and sufferings. And while he prayed fervently and repeatedly, yet he prayed submissively, "if it be possible," i. e., if God may be glorified, man saved, and the end of his undertaking answered, without his drinking of this bitter cup, he desires to be excused, not otherwise. We proceed to show in the last place, that the sufferings and death were necessary,

4. To fulfil the Scriptures which had foretold them.

When Peter drew the sword to prevent Jesus from

being taken by the officers, Jesus said unto him : “ Put up again thy sword into his place—thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the Scriptures be fulfilled, that thus it is written. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled.” Matt. 26 : 52-56.

Just before our dear Lord and Saviour left his disciples to ascend up into heaven, he addressed them thus : “ These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them : Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.” Luke 24 : 44-46. To the two disciples in the way to Emmaus he opened the *Scriptures*, but now he opened their *understanding*, and in both cases he referred them to the Scriptures of the Law, the Prophets, and the book of Psalms, to show them the necessity of the sufferings and death of the Messiah. To quote all the places where these sufferings are mentioned, would by far exceed our limits. We shall select but a few. The sufferings and death of the Messiah, like all other things concerning him, have been revealed at sundry times and in divers manners, and they were revealed clearer in proportion as the time drew nigh. They are plainer in the book of Psalms than in the law of Moses, and much plainer in the

Prophets than in the book of Psalms. The sufferings and death of the Messiah were announced in the first revelation of him in paradise. "It," or He, "shall bruise thy head, and thou shalt bruise his heel." Gen. 3 : 15. And the institution of sacrifices which immediately followed illustrated the nature of these sufferings. That our first parents did offer sacrifices, is acknowledged by the ancient Rabbins. The *Targum* on Ps. 69 : 32, says, "My prayer shall please God more than the fat and choice bullocks, which Adam the first man offered, whose horns went before the dividing of the hoofs." *R. Sol. Yarchi* in the same place speaks thus : "This is the ox which Adam the first man offered," &c. The martyrdom of Abel, the intended sacrifice of Isaac, and the substitution of the ram in his place, were no doubt typical of the sufferings and death of the Messiah. (See my *Scripture Types*.) Indeed, the greatest part of the writings of Moses, was designed to exhibit the priestly character and office of Christ, his sufferings and death, the shedding of his blood, and the laying down of his life. What was the whole legal dispensation, but "a shadow of good things to come," the body or substance of which was found only in Christ? The temple, the altar, the priests, the various sacrifices and oblations that were continually offered, day by day, and year by year, what was the import of all? The whole was designed, by infinite wisdom, to adumbrate the sufferings of Christ and the glory that should follow ; and, divested of their typical relation to him, the whole texture and frame work of the Levitical economy dwindles into insignificance. Unless we admit the typical design of this economy, as explained in the epistle to the Hebrews, we are involved in perplexity : we see no end to be answered by its innumerable requirements ; they seem as useless as they were

numerous, and as oppressive as they were useless; and we are constrained to say that such an establishment was derogatory to the honour of God. But considering them as types, their importance justifies the institution and practice. In this light considered, they instruct and delight us by the harmony of their combination with other things; and they throw a grandeur around the economy of grace, which confirms our faith in the Gospel and elevates our hopes of the eternal inheritance.

If we look into the book of Psalms, we behold the Messiah described as “a man of sorrows, and acquainted with grief.” The manner and circumstances of his death, the insult and mockery of his enemies, and the very words which he uttered on the cross, are particularly foretold in the 22d Psalm, and the same event is predicted in the 69th Psalm, ver. 1–3, 13–21. By the prophets the subject is still more frequently and more clearly described. By the Prophet Zechariah, Jehovah himself speaks thus: “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.” Zech. 13: 7. Many of our Rabbins refer this prediction to the days of the Messiah, yea, to the Messiah himself. See *Aben Ezra*, and *Michlal Yophi* in loco. And in that awful but memorable night in which the blessed Jesus was betrayed, he told his disciples that in that very night they would all forsake him, reminding them of this prediction, and it was verified by their conduct. Matt. 26: 31, 56. Daniel was informed by the angel Gabriel that the Messiah would “be cut off,” i. e., would die the death of a criminal, but not on his own account, for there was no cause of death in him, for he knew no sin, but he was

“to be cut off,” “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.”

But most of all, Isaiah, the princely prophet, describes the sufferings and death of the Messiah, as minutely and circumstantially as if he had been an eye witness of the awful and wonderful scene. I now particularly allude to the 53d chapter, where the veil of the temple seemed to have been drawn aside, though not yet rent asunder, and the light of the gospel shone forth with a brighter glory than ever it had appeared before. Many of our dear Jewish brethren have recorded that the reading and comparing of this chapter, with the three last chapters in the Gospel of St. Matthew, have been the means of convincing them that Jesus Christ is the promised Messiah. One instance may suffice.

The following remarkable account I have extracted from the well authenticated narrative of Solomon Dutich, a learned Rabbi, and teacher in several Synagogues in Germany, who, having expressed his thoughts in favour of the Christian religion, had his wife and his two children taken from him by his father-in-law, and being much persecuted he left his home, and after having travelled for seven years in search of truth, at length openly confessed himself a disciple of Christ, and lived and died in Holland, as a minister of the everlasting gospel. In 1803, I met in London with the Rev. Mr. Voss, who had been fellow student with Mr. S. Dutich, at the university of *Utrecht*, and they frequently afterward exchanged pulpits with each other.

“In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th of Novem-

ber, I had read so far of my Bible as the 53d chapter of Isaiah, which I took now, for the first time, under my proper consideration. The Lord was pleased to open the eyes of my understanding, plainly to comprehend that the prophet spake here of the Messiah, who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend (the above named Rabbi) about the contents of this chapter : neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked stedfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening, his wife and children went to the play-house, leaving us to ourselves ; they were scarcely out of sight, before he took me into another room, which he locked upon us ; this put me into a terrible fright, imagining for certain, that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life.

“ But I was soon freed from my fears, when, with tears in his eyes, he spake thus to me : ‘ O, Mr. Solomon, my beloved and faithful brother ! I will disclose all the secrets of my heart unto you ; but it is under the express condition that you keep the secret, for if the least word should get vent, by you, among the Jews, I should, for my own security, charge you with what I shall confess to you, and make you the author of it ; in which case, it is easy to comprehend what a persecution you would be exposed to. This presupposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah ?’ Having answered in the affirmative, he went into another room, and brought

from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus : ‘ My beloved friend, you see here, in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what ? for his own trespasses ? O, no ! it was for our iniquities and for our trespasses ; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German Book, is contained the fulfilment of the prophecy of Isaiah : *Jesus of Nazareth is the true Messiah* ; but, alas ! what an unhappy thing is that to us ? Our forefathers, who lived in his days, would not receive, nor acknowledge him, as the true Messiah and Saviour ; and should you ask me why they did not, I could answer you a great deal on that head ; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general in those days : their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders, to this very day. O ! what shall I, poor wretched creature, now do or undertake ? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself ? and how could I abandon my children who are of my own flesh and blood ? O, my heart ! my fatherly heart cannot bear the thought of it ! Besides, by what means could I get my bread ? I cannot labour, having learned no business ; and to seek my support from charity is revolting against my nature : besides this, I am afraid of being turned off by the Christians, who without doubt, would mistrust my sincerity, after they have so

often been deceived by false and inconstant proselytes. What shall I do, miserable as I am ?

“ Having related to him all the ways in which the Lord had led me, from the beginning, he fell down on his knees and shed a flood of tears. It is impossible for me to describe the anxiety of his soul ; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me ; to deny himself and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.”*

Our commentators, Rabbins, and people, have been very much perplexed about this chapter, they dare not tear it out of the Bible, but they have carefully left it out in the choice of the *Haphtoros*, the chapters read in the Synagogue, after the reading of the law. For the 52d chapter and the 54th, are selected, and the 53d chapter and the three last verses of the 52d are skipped over. The most charitable reason that can be assigned for this conduct is “ to keep the people in ignorance.” Various attempts have been made to apply this prediction to any person rather than to the Messiah, but none will stand the light of examination. I shall endeavour to show that it relates to the Messiah, and that every part of it has been fulfilled in Jesus of Nazareth, blessed be his name.

This chapter ought to commence with the last three verses of the preceding one, “ Behold my servant.” Thus Abarbanel begins it, and hath divided the whole into three parts ; the first comprises the last three verses of chap. 52, the second part from verse 1–9, and the third part contains the last three verses.

That the prophet does not speak of himself, is allowed

* See S. Duitch’s Narrative, London edition, 1771, p. 33.

on all hands; and that he spake of the Messiah, will appear from the following considerations.

1. From the beginning to the end of this prophecy, there is but one and the same person spoken of.

2. This person is characterized as the *righteous servant* of Jehovah; as a most innocent, blameless, and holy person, who deserved no punishment on his own account, ch. 52: 13; ch. 53: 11, 9.

3. His condition, from his birth to his death, is described as lower than any of the sons of men. Thus he is represented as a man of sorrows, acquainted with grief; as wounded and bruised to death; as judicially condemned and cut off out of the land of the living, pouring out his soul unto death, and put in his grave.

4. His sufferings and death are ascribed to the purpose and immediate hand of God. "*Jehovah* hath laid on him the iniquity of us all," ver. 6. "It *pleased* Jehovah to bruise him; *He* hath put him to grief," ver. 10.

5. The design of God in thus dealing with the person, was to inflict upon him the punishment due to our sins, that thereby he might accomplish the work of redemption. This is such an important article, that the prophet mentions it *repeatedly*, in a *variety* of expressions. Verse 4, "Surely he hath *born* our griefs and *carried* our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Ver. 5, "But he was *wounded* for our *transgressions*, he was *bruised* for our *iniquities*, the *chastisement* of our *peace* was upon him: and with his stripes we are healed." Again, verse 6, "The Lord hath laid on him the iniquity of us all." Again, verse 8, "For the *transgression* of my people was he stricken." Again, verse 10, "When thou shalt make his soul an offering for sin." Again, verse 11, "*He* shall bear their

iniquities.” Again, verse 12, “*He bare the sin of many.*”

6. This sufferer is described as *voluntarily* putting himself in the place of the guilty, to suffer in their stead ; and when actually engaged in the work, he endured his sufferings with unparalleled patience. For though “ he was oppressed and afflicted, yet he opened not his mouth.” Verse 7.

7. That because of his humble, mean, and suffering condition, many would conclude that he was a deceiver, and therefore reject him, but would afterward acknowledge their error. “ Who has believed our report ? and to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground ; he has no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.” Ver. 1–4. Yet after this person “ was cut off out of the land of the living, and his grave made with the wicked,” ver. 8, 9, he shall live again, “ and shall be exalted and extolled, and be very high,” ch. 52 : 13 ; “ shall sprinkle many nations ; the kings shall shut their mouth at him,” verse 15 ; “ he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands, and he shall justify many.” Ch. 53 : 10, 11.

From the whole, it appears that some eminent person is here described, under the title of the *servant of the Lord*, who should go through much undeserved shame and suffering, even unto death, for the sake and benefit

of other people, who should endure all indignities with the greatest meekness and patience, even offering up himself, of his own accord ; and at last should be highly honoured and exalted, in reward of his obedience, and see the success of all his sufferings in the *justification* of those whose *iniquities* he had *borne*, and in their admission to *divide* the *spoil* of his enemies, and enjoy a state of glory and happiness with him. Now, my dear brethren, let me ask, who could the person be to whom all these characters belonged, without any strain or violence put upon the words, without any breach or violation of that unity which the whole contexture of the passage requires ?

Surely it is not applicable to King Josiah, notwithstanding his piety. The expedition in which he fell at *Megiddo*, was no advantage to his character. It was rashly undertaken, not only without just provocation, but against the express warning and command of God. His death, therefore, was manifestly the punishment of *his own* sin and temerity ; much less had it the virtue of an expiation or atonement ; it averted not the divine vengeance from our people, but left them exposed to the ravages of the *Chaldeans*, who, a few years after, led them captive into Babylon.

No more is it applicable to Jeremiah the prophet. He was indeed remarkable for piety, zeal, and faithfulness, and on that account was much hated and persecuted ; still he is very far from answering the character of this prediction. He relates of himself, that he bore his sufferings very ill. He cursed the day of his birth ; he expostulated with God for giving way to the treachery of his people ; he prayed that he might see God's vengeance on them ; and very unwilling to die, he at last capitulated for his life. Jer. 12 : 1-4 ; 20 : 12, 14, 37,

38. Let the learned *Grotius* and his followers say whether this be the carriage that suits the “meekness of the lamb, and the silence of the sheep before her shearers?” Does it come up to “interceding for the transgressors, or the making himself freely an offering for sin?” His sufferings possessed no merit. They did not procure him *a seed*, a long succession of disciples; nor were they the means of converting Gentile kingdoms.

Much less does this prophecy relate to the *supposed* Messiah ben *Joseph*.

To reconcile those prophecies that speak of the sufferings of the Messiah with those that foretold his glorious and victorious reign our later Rabbins have invented the story about two Messiah’s, one the son of Joseph of the tribe of Ephraim, the other Messiah the son of David; the former is to engage in war and to be slain, the other to be victorious and reign. In the *Targum* on Cant. 4: 5, 7: 3, it is written.” Thy two deliverers which shall deliver thee, Messiah the Son of David, and Messiah the son of Ephraim are like to Moses and Aaron;” and in the Talmud we read: “It is a tradition of our Masters that the holy blessed God, shall say unto Messiah the son of David who shall redeem us, (let him do it suddenly in our day.) Ask somewhat of me and I will give it thee, as Ps. 2d. And when he shall hear that Messiah the son of Ephraim is slain, he shall say before the Lord, Lord of the whole world, I only ask life of thee.” Tract. de Festo, Tabernac. Dintinct. Hachalil Chamesha. That this opinion of *two distinct* Messiahs is a mere *fiction* of our Rabbins, is evident; 1. From the many passages of Scripture where the Messiah is spoken of as *one and the same* person, who was first to suffer and then to enter into his glory. See

Gen. 3: 15. Ps. 22. 91: 13-15. Isa. 52: 13-15. chap. 53. Dan. 9: 24-27. Zech, 9: 9; 13: 7. 2dly. From the question put to John the Baptist, and afterward frequently to Jesus Christ himself, by all classes of people, "Art thou the Christ?" "Art thou he that was to come?" Always speaking of one and the same person. We find the expression *the son of David*, repeatedly used by our *ancient* Rabbins, and by the Jews in our Lord's time, but never the *son of Joseph*. 3dly. From the omission of the whole story of *Messiah ben Joseph* by *Maimonides*, in his relation of the Messiah. 4thly. Both the Talmud and Targum, who mention this story about Messiah ben Joseph, have been composed several centuries after the death of Christ, and are of no authority. Now, suppose that story be true, yet he could not be the person spoken of in this chapter, for he is to suffer and die for the sins of his people, that they might be healed and justified; but our Rabbins tell us that Messiah ben Joseph is to be engaged in war, and that he and his people are to be slain in battle. Again; this person is said to rise again, to be very prosperous, to have many kings subjecting themselves to him, and to have a multitude of people as his followers; but no such things are believed concerning Messiah ben Joseph. Besides, I have already shown that the whole story of *two* Messiahs is without foundation in the sacred Scripture, and is a mere fiction of our Rabbins.

Once more I will show that this prophecy does not relate to the sufferings of our nation. It has been said that our nation's sufferings are to atone for the sins of the Gentiles, and to be the means of their becoming proselytes to Judaism. But this cannot be the case. For it has already been observed, that the sufferer is

described as a most innocent, blameless, and holy person, who deserved no punishment on his own account. Has this been the character of our people at any time? Ask the prophets, and they will tell you that those in their days were a sinful and rebellious people; and they prophesied of those who should live under the second temple, that their sins would be the ruin of the city, and the cause of the dispersion of our nation. Ask our historian Josephus, and he will confirm the truth of their predictions. For thus he testifies: "If the *Romans* had delayed to come against them, the earth must have opened and swallowed them up, or fire been rained upon them, as on *Sodom*; for the *Jews* were then a much wickeder generation than those that had suffered these extraordinary punishments." Josephus De Bel. ch. 6: 16; 11: 30. Nor do our Rabbins differ; for, as has already been shown, they affirm that the coming of the Messiah has been delayed because of the sins of our people.

Again; the sufferer is said to put himself voluntarily in the place of the guilty, and to bear his sufferings with unparalleled patience; but this is not applicable to our people. Notwithstanding their obedience to the laws of the countries, where they live, and their prayers and supplications for "the powers that be," yet their sufferings are not *voluntary*. It is well known that the obstinate resistance of our fathers to the Roman power was the cause of the destruction of Jerusalem, together with our beautiful temple, and the awful calamities which succeeded, too heart-rending to be described; nor would they willingly continue any longer in exile, if the God of our fathers were to open a door for their return to the land of promise, as he will surely do *in his own* time. Hence their daily prayers for deliverance.

Again ; the person is said to be cut off from the land of the living, to be buried and to rise again ; which expressions are to be understood literally, as all the rest of the prophecy, and consequently are not applicable to the sufferings of our nation.

Having, I trust, satisfactorily refuted the misapplication of this prophecy, I shall now show that our ancient Rabbins understood it of the Messiah. Instead of those words, “ Behold, my servant shall deal prudently,” the Targum hath it, “ behold, my servant, the Messiah, shall be exalted, and increase and grow up, and shall greatly increase and prevail.” R. Tanchuma says, “ Behold my servant, &c., this is King Messiah, who shall be established above Abraham, shall be exalted above Moses, and be higher than the ministering angels.” Aben Ezra says : “ This chapter is very difficult, and many have explained it of the Messiah.” R. Solomon Yarchi, on the place, saith, “ our Rabbins understand this of the Messiah ;” and the reason he assigns for their interpretation is, “ that they say that the Messiah is stricken, as it is written, ‘ He took our infirmities and bare our griefs,’ ” which are the words of the 4th verse of the 53d chapter. Hence, it appears that our ancient Rabbins joined the last three verses of the 52d chapter with the 53d, and applied the prophecy to the *same* person. Besides, he cites a certain Midresh out of Bereshith Rab. on Gen. 28 : 10, where mention is made of Zach. 4 : 7, “ Who art thou, O great mountain ?” he answereth, “ That great mountain is the Messiah.” Again ; he asks, “ Why does he call the Messiah a great mountain ?” he answereth, “ Because He is greater than the fathers ; as it is written, ‘ Behold my servant, &c., this is the Messiah.’ ” In the same book, on Gen. 24 : 67, it is said that Messiah the King was in the genera-

tion of the wicked; that he gave himself to seek for mercies for Israel, and to fasting and humbling himself for them, as it is written, "he was wounded for our transgressions," &c. See also the same author on Ruth, 2: 14. R. Moshe Alshech saith, "Behold, our doctors of blessed memory, concluded with one mouth, as they have received from *their ancestors*, that this is spoken of the Messiah." In the Talmud Bab. Sanhed. the question being asked what is the name of the Messiah? it is answered, "the *Leper*, as it is written, Isa. 53: 4, Surely he hath borne our griefs," &c. Certainly, our people have no cause to blame the evangelists and apostles in applying it to the Messiah. Some of our ancient Rabbins have plainly taught that the Messiah was to suffer and die in the place of his people. In Neve Shalom it is thus written: "The purification which the Messiah will make, shall be for the expiation of sin in general, for destroying transgression and making an end of sin, which retains mankind under its yoke. For as the first Adam was the first that sinned, so Messiah shall be the last, who shall completely take away sin." Lib. 9, c. 5. In the same sense are the words, Ps. 2: 12, explained in Medrash Thil. "This may be illustrated by a parable. A certain king was angry with his subjects. They, therefore, went and made his son their friend, that thus they might conciliate the mind of their king. The son departed and reconciled his father, as they had reconciled to themselves the son. They went to give thanks to the king, but the king said to them, you give thanks to me, but go and offer them to my son, for had it not been for him, I should have destroyed the province." Lamp. John 1: 18.

Now in Jesus Christ, the true Messiah, all and every part of this prophecy has been fulfilled. His first ap-

pearance was mean and abject ; on which account he was despised by men, from which he suffered many things with inexpressible patience, and at last endured an ignominious death, which was an expiatory sacrifice for the sins of his people ; and being raised from the dead, he is now exalted high on his Father's throne, where he ever liveth to make intercession for transgressors ; and has ever since had a large number of disciples, who have embraced his doctrines and espoused his cause, a seed which has served him, and will continue to serve him until time shall be no more.

From what has been said it is evident that the sufferings and death of Jesus of Nazareth, instead of justifying our forefathers in rejecting him, they are a clear demonstration of his being the promised Messiah. And now, beloved brethren, it is my heart's desire and prayer to God, that he would open your understanding, as he did those of the disciples of old, to understand the Scriptures that you might believe that Jesus is the Son of God, and promised Messiah. And to the Father who loved us and gave his Son to die for us, and to the Son who has redeemed us with his blood, and to the Holy Spirit who has quickened us by his grace and truth, to the one Jehovah, be all praise and glory. Amen.

There's not a name beneath the skies,
Nor is there one in heav'n above,
But that of Jesus, can suffice
The sinner's burden to remove.

Sweet name, when once its virtue's known,
How weak all other helps appear !
The sinner trusts to it *alone*,
And finds the grand specific there.

LECTURE XI.

Christ suffered according to Scripture.

“ MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain : for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures ; and that he was buried, and that he rose again the third day, according to the Scriptures. 1 Cor. 15 : 1-4.

Having in the last lecture proved the necessity of the sufferings and death of the Messiah, I shall now point out the different predictions which have been fulfilled in the sufferings and death of Jesus of Nazareth, as another striking and most convincing proof that he is the promised Messiah. For our text tells us that he died and was buried, and rose again according to the Scriptures. But before I enter on this important subject, I would beg of you, my beloved brethren, to notice that Jesus Christ was perfectly aware of all the circumstances connected with his sufferings. He was neither taken by surprise, nor by a superior force ; as he had said before-hand, “ Therefore does my Father love me, because I lay down my life that I might take it ; no man taketh it from me, but I lay it down of myself : I have power to lay it down, and I have power to take it again.” John 10 : 17, 18.

Jesus perfectly knew the exact time of the approach of his sufferings, and told his disciples before-hand, who

should betray him, and that they all would forsake him. Before that time had arrived, it was out of the power of his enemies to apprehend him, for he vanished through the midst of them unnoticed ; but when his hour had come, all the persuasions of his disciples could not prevent him from going up to Jerusalem. Those that came to the garden of Gethsemane to apprehend him, on hearing his voice, fell to the ground as dead men, and he could easily have made his escape. But no ; he interceded for his disciples, and suffered himself to be bound, “like a lamb that is brought to the slaughter.” Memorable are the words of our Saviour uttered on that occasion. When one of the disciples “drew his sword and struck a servant of the high priest, and smote off his ear,” to prevent Jesus from being taken, “Jesus said unto him, Put up again thy sword into his place—thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the Scriptures be fulfilled, that thus it must be.” Matt. 26 : 51–54. We proceed now to see what the Scriptures had foretold.

It was said in general that Messiah was to be “a man of sorrows and acquainted with grief.” Isa. 53 : 3. The foxes have holes, and the birds of the air have nests, but Jesus, the only begotten of the Father, the brightness of his glory, and the express image of his person, when he came into our world, had not where to lay his head. In another man’s stable he was born, to another man’s tree he was nailed, and in another man’s sepulchre he was buried. Was there ever poverty like unto his ? He who was rich became so poor as to be dependant on charity ! He who was the object of the adoration of seraphim and cherubim, was rejected by his own, and despised by all ? O my soul, stoop down and

look into the garden, and behold the Son of God lying prostrate on the ground, "like a worm, and no man," his whole frame agonized, and his sweat as it were great drops of blood, falling to the ground. In the judgment hall his flesh was ravaged by the scourge, when the ploughers ploughed upon his back, and made long furrows! his temples lacerated with a crown of thorns; his face marred when they plucked off his hair, his hands and feet pierced with nails, and the soldier's spear thrust into his side. Well might *he* say, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger; from above has he sent a fire into my bones, and it prevaieth against them." Lam. 1: 12, 13. But let us descend unto particulars, and consider the predictions which belong to his sufferings, others connected with his death, and those which relate to his burial.

I. The predictions which belong to his sufferings.

1. Messiah was to suffer from the multitude. David speaks on this wise: "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouth, as a ravening and a roaring lion. For dogs have compassed me: the assembly of the wicked have inclosed me." Ps. 22: 6-8. 12, 13, 16.

During the whole of his public ministry, he was slighted and disesteemed, on account of his mean parent-

age and education, his outward poverty, and the meanness of his disciples and followers ; and when hanging on the cross, "bearing our sins in his own body on the tree," the mob mocked him in the very words of the Psalmist.

2. The conduct of the soldiers was not more cruel than conformable to prophecy. Did they pluck off his hair, crown him with thorns, spit in his face, smite him on his cheek, and plough his back and make long furrows? All this was foretold by the prophets.

"They shall smite the judge of Israel with a rod upon the cheek." Micah 5 : 1. "The Lord has opened my ear, and I was not rebellious, neither turned away my back, I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Isa. 50 : 5, 6.

Nor was Messiah to meet with much better treatment,

3. From his friends. That one of his disciples should betray him and sell him into the hands of his enemies for thirty pieces of silver was thus foretold : "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. 41 : 9. "And I said unto them, if ye think good, give me my price ; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter ; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11 : 12, 13. Now, behold Judas Iscariot was the man that committed the deed ; and when his conscience smote him, he declared that he had betrayed innocent blood, and he went out and hung himself ; and another disciple was chosen to fill his place, as it had been foretold. Of this treachery the Lord Je-

Jesus informed his disciples before-hand, to confirm them in their faith of his Messiahship, saying: "I speak not of you all; I know whom I have chosen; but that the Scripture might be fulfilled, he that eateth bread with me has lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13: 18, 19. Who could have expected such treachery? Judas who had been called to the apostleship, and invested with power to work miracles, and had witnessed all the miracles and acts of benevolence of Jesus, now heading a band of men and officers which he had obtained from the chief priests and Pharisees, and betraying his master and benefactor into their hands with a kiss. Lord what is man! But whatever may have been the wicked motive and design of Judas, God meant it for good. It is one of the strongest proofs that Jesus Christ was without sin and without blemish; for had he been guilty of any crime, Judas would have known it, having been with Christ from the beginning, and in such a case, he would not have felt such remorse of conscience; and instead of hanging himself he might have turned state evidence; but he declares, "I have betrayed innocent blood." Matt. 27: 4.

Another part of the sufferings of the Messiah, Jesus, was,

4. The conduct of all his disciples.

The prophet Zechariah foretold that the shepherd would be smitten, and the sheep scattered; ch. 13: 7. Many of our Rabbins refer this prediction to the days of the Messiah, yea, to the Messiah himself. *Aben Ezra* and *Michlol Yophi*, in the place. Our Lord applied this prophecy to himself, and told his disciples, "All ye shall be offended because of me this night; for it is writ-

ten, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Matt. 26 : 31. And in that self-same night they all forsook him, and Peter, who had made the greatest professions of attachment, and said, " Though I should die with thee, yet will I not deny thee," Matt. 26 : 35, yet denied his Lord and Master thrice the same night, and cursed and swore that he knew not the man. But the Messiah was not only to suffer from the ignorant multitude, from the barbarous soldiers, from the covetous Judas, and from his timid disciples, but his greatest sufferings were to be from,

5. The hands of his own Father.

For thus it is written : " It pleased the Lord to bruise him ; he has put him to grief." Isa. 53 : 10. It was the Father that gave him the bitter cup of wrath filled by our sins, and the Saviour, our blessed surety, drank it all, and the effect of it was that he was in agony, and said, " My soul is exceedingly sorrowful, even unto death," and his sweat was as it were great drops of blood falling to the ground. And thus another scripture was fulfilled. " When thou shalt make his soul an offering for sin." Isa. 53 : 10. The sufferings of his soul were the very soul of his sufferings. But the work was not finished in the garden. Divine justice was not yet satisfied. He must also suffer without the gates of Jerusalem. He must " bear our sins in his own body on the tree." It was this which caused Jehovah to withhold the light of his countenance from his best beloved Son, and which caused the blessed Jesus to exclaim in the very words of prophecy, " My God, my God, why hast thou forsaken me ?" Ps. 22 : 1.

This exclamation of the dear Redeemer confirmed our people of old in their mistaken idea that Jesus must have been a deceiver, else God, who he said was his

father, would never have thus forsaken him ; and this is still a stumbling-block and rock of offence to our nation ; but, blessed be God, the time is fast approaching when the spirit of grace and of supplication shall be poured upon the house of Israel and upon the house of David, they will then be convinced of their error, and confess it in the very words of prophecy, saying : “surely he has borne our griefs and carried our sorrows ; yet *we did esteem* him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes are we healed.” Isa. 53 : 4, 5. We proceed to consider,

II. The circumstances connected with the death of Jesus as foretold in the Scriptures.

1. The peculiar death which the Messiah should die.

Although there was no cause of death in him, for he knew no sin, yet he was not only to die, but was to endure the death of a criminal, as the word *Carath*, used by the Angel Gabriel in Daniel, ch. 9, and *Nigzar*, used by the Prophet Isaiah, ch. 53, signify. And such a death Jesus underwent, for he was tried as a criminal and condemned at Pilate’s bar. But there were two circumstances which deserve our notice ; they proceeded from hatred and malice, but were overruled for good. The first is the omission of a general custom, viz. : when a criminal was condemned to die, a crier was sent round the city, saying : “If any man knoweth anything in favour of this person, let him come forward.” *Tract. Sanhed. Surenhus.* part 4, p. 233. Now this privilege was denied to Jesus. This is what the prophet said : “Who shall declare his generation ?” or, rather as the learned Bishop Lowth translated the whole passage,

“By an oppressive judgment he was taken off; and *his manner of life* who would declare?” Isa. 53: 8. The word *generation* frequently means manner of life; hence said our Lord, when speaking of the conduct of the unjust steward, “the children of this world are in their *generation*,” i. e., manner of transacting business, “wiser than the children of light.” The next was their acting in direct violation of an existing law; for the Emperor Tiberius had issued an order, some years before this, that no criminal should be executed till ten days after his condemnation, except murderers and rebels; now the blessed Jesus was neither guilty of the one nor the other, and yet in less than twenty-four hours he was apprehended, examined, condemned, and crucified. Now all this they meant for evil, but the Scripture could not be broken. Had the usual custom been observed, and every one authorized and left at liberty to speak in favour of the prisoner, thousands of the blind, the lame, and the sick, whom Jesus had cured, would have begged for his life; but now they were afraid, because of the law which said, “Whosoever confessed Jesus to be the Christ, should be cast out of the synagogue.” But if Jesus had not died, what would have become of the determined counsel of Jehovah? Jesus would have been found unfaithful to his engagement, and no sinner could have been saved. Again; had they been guided by the law, and suspended the execution of Jesus for ten days, he would not have died according to the time determined in the counsel of God, and typified by the Paschal Lamb, as will be seen hereafter. O, how wonderful are the ways of God, and infinitely better than ours. He causes the wrath of man to praise him, and the remainder thereof he restraineth.

The next prediction relates

2. To the manner of his being put to death, viz. : crucifixion, a kind of death nothing more unlikely ; for no such death was appointed by the God of Israel. It was inflicted only by the Romans, and never inflicted on one free-born, but only on slaves, and that only for the worst of crimes. Who would have expected that our people, notwithstanding their rooted hatred of a foreign yoke, would voluntarily acknowledge their subjection to the Romans, merely to be gratified with seeing the blessed Jesus die the most lingering, painful, and ignominious of all deaths. But the Scripture could not be broken which said, “ I am poured out like water, and all my bones are out of joint : my heart is like wax ; it is melted in the midst of my bowels. My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death. For dogs have compassed me ; the assembly of the wicked have enclosed me : they *pierced my hands and my feet*, I may tell all my bones ; they look and stare upon me.” Ps. 22 : 14–17. How striking the description of the nature and effects of crucifixion, and how remarkably fulfilled in the death of Jesus. By his hands and feet he was nailed to the cross, his bones were distended and became visible, so that they might be counted. The intenseness of his sufferings dried up all the fluids, and brought on a thirst tormenting beyond description. Thus forsaken and stripped, naked, and bleeding, the adorable Jesus was a spectacle to heaven and earth ; an object of foolishness to the Greeks, and a stumbling-block to the Jews ; but, blessed be the Lord, it is the wisdom and power of God to all them that believe.

But as this kind of death was predicted, so also it was typified by the brazen serpent lifted up on the pole.

For Jesus himself said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be *lifted* up, that whosoever believeth in him should not perish, but have eternal life." John 3 : 14, 15.

When certain Greeks came to Philip and desired to see Jesus, he spake to Andrew, and they doubtless wondered that any of the Gentiles should feel such a desire, and when they told Jesus of it, he gave them to understand that after his death there would a great number of Gentiles believe in him, and he expressed it thus : "And I, if I be lifted up from the earth, will draw all men unto me," and lest we should mistake his meaning, the evangelist saith, "this he said signifying what death he should die." John 12 : 32, 33.

That the brazen serpent was not a mere remedy for our wounded forefathers, but an emblem or type of spiritual things, is acknowledged by our Rabbins. *Philo* makes it a symbol of fortitude and temperance, and the author of the Apocryphal book of Wisdom, calls it a sign of salvation. In *Mishnah, Rosh Hashshuna*, c. 16, p. 6, it is asked, "Could the serpent kill or make alive ? but at the time that Israel looked up, and served with their hearts their Father, which is in heaven, they were healed ; but if not, they were brought low." *Jerus. Targum. Jonath, B. Uziel* saith : "And Moses made a serpent of brass, and put it on a high place ; and it was, when a serpent had bitten any man, and he looked to the serpent of brass, and directed his heart to the name of the word (Memrah) of the Lord, he lived." This healing is understood of the spiritual healing of the soul. "As soon as they said, 'We have sinned,' immediately their iniquity was expiated ; and they had the good news brought them of the healing of the soul ; as it is written, make thee a *Seraph*, and he does not say a

Serpent; and this is it: 'and it shall come to pass, that every one that is bitten, when he looketh upon it shall live, through the healing of the soul.'" *Zerror Hammor*, fol. 123: 2. Hence they compare the Messiah to a serpent: "The Messiah shall come forth from Jesse's children, and his works shall be among you as a flying serpent." Targum on Isa. 14: 29. Hence we read of "the other serpent of life," and "the holy serpent," *Zohar*, Gen. fol. 36: 2, *Tickune Zohair* in yezira, p. 134. We notice next the exact fulfilment of

3. The time of Messiah's death.

Job informs us that "there is an appointed time to man upon the earth; that his days are determined, and his bounds appointed that he cannot pass." Job 7: 1, 14: 5. This was certainly true of the Messiah. Hence the Lord Jesus Christ, on several occasions, mentioned that his hour to suffer and die was not come. Although we have no express *prediction* concerning the exact time of his death, yet it was plainly typified in the institution of the passover lamb; where the particular month, day, and hour, were specified, viz.: the first month, the fourteenth day, and between the evenings, i. e., at 3 o'clock, P. M., and in that very month, day, and hour, at the 9th hour, i. e., 3 o'clock, P. M., when Jesus knew that all that Scripture had foretold was fulfilled, he bowed his head and gave up the ghost. See my lectures of Scripture Types, vol. 1. Another remarkable circumstance, foretold by the prophet, concerning the death of the Messiah, is,

4. "That he should be numbered with transgressors."

Isa. 53: 12. This also was fulfilled in Jesus Christ. Although he was holy, harmless, undefiled, and separated from sinners during the whole course of his life, yet in death he was numbered with transgressors. Not only

condemned to die a death the most ignominious, inflicted only for the worst of crimes, but he was crucified between two thieves, as if he had been the chief of sinners. It was also predicted,

5. That they would part his garments and cast lots upon his vesture. Ps. 22 : 18. This also was fulfilled in Jesus Christ. For it was the privilege of the soldiers who attended the execution of a criminal, to divide his garments. Hence they took the garments of Jesus and divided them among themselves. But that which particularly deserves our notice is, that the upper garment, the vesture of Jesus, they did not divide, nor cut it in pieces, but cast lots. Now the soldiers, doubtless, were actuated by a pecuniary motive, for the coat being without seam, would have lost its value had it been cut in pieces and divided ; but the providence of God watched over the prediction. With peculiar pleasure we notice another prophecy which relates,

6. To the conduct and behaviour of the Messiah during his sufferings and death. The prophet has described it thus : “ He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” Isa. 53 : 7. Nothing can exceed the beauty and propriety of the images by which the Messiah’s patience is here illustrated ; and yet as the shadow falls short of the substance, so far fall these images short of the real temper and disposition of our blessed Lord during his sufferings and death. As a sheep, when the shearer is stripping it of its clothing, makes neither noise nor resistance ; and as a lamb sports about, even while driven to the slaughter, yea, and licks the very hand that is lifted up to slay it ; so the adorable Jesus endured all his sufferings *willingly*,

silently, and perseveringly ; “ opened not his mouth,” either to murmur, complain, or find fault. The most eminent saints have opened their mouths in complaints both against God and man. The patriarch Jacob exclaimed, “ all these things are against me ;” Job “ cursed the day of his birth ;” Moses, “ spake unadvisedly with his lips,” and Paul “ reviled God’s high priest.” But Jesus was without blemish or spot ; “ who did no sin, neither was guile found in his mouth ; who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to Him that judgeth righteously.” 1 Peter 2 : 22, 23.

But the righteousness of Christ was not merely *negative*, as some people boast, “ that they have done no harm ;” but *positive*, he came to do good, even to his enemies. Hence it was predicted,

7. “ That he made intercession for transgressors.” Isa. 53 : 12. Jesus exemplified his precepts by his practice. The heathen philosopher said, “ Revenge is sweet ;” but the blessed Jesus said, “ to forgive is god-like.” “ I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. 5 : 44, 45. How strikingly did the dear Jesus illustrate this divine precept in the whole course of his life, till he bowed his head in death ! When he came within sight of that city where he had met with so many insults, and where he knew they would speedily treat him most cruelly, and condemn him unjustly, instead of feeling or expressing any resentment, he *wept* over it, and most pathetically lamented the in

vincible obstinancy which would shortly involve it in utter ruin. And while he yet hung on the cross, instead of accusing his murderers, he prayed for them, and even pleaded their ignorance in extenuation of their guilt, saying, "Father, forgive them, for they know not what they do." Thus he made intercession for transgressors. There are yet several other predictions which will be considered in our next lecture. May those which have been noticed be owned and blessed of God, to convince you, my beloved brethren, that Jesus of Nazareth is the true Messiah, and that he suffered and died, according to the Scriptures, "that whosoever believeth on him should not perish, but have everlasting life." Amen.

"Stricken, smitten, and afflicted,"

See him dying on the tree !

'Tis the Christ by man rejected !

Yes, my soul, 'tis he ! 'tis he !

'Tis the long expected prophet,

David's son, yet David's Lord ;

Proofs I see sufficient of it :

'Tis a true and faithful word.

Here we have a firm foundation ;

Here's the refuge of the lost ;

Christ's the rock of our salvation ;

His the name of which we boast.

Lamb of God for sinners wounded,

Sacrifice to cancel guilt !

None shall ever be confounded,

Who on him their hope have built.

LECTURE XII.

Death and Burial of the Messiah.

“ THEN the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat : now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did. John 19 : 23, 24.

“ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel, full of vinegar. And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished, and he bowed his head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other, which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these

things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith: They shall look on him whom they pierced.

And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly, for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews preparation-day; for the sepulchre was nigh at hand." John 19: 28-42.

The death of the Messiah is an event unparalleled in the history of the world. An event planned in the counsels of eternity, revealed in paradise, taught by the daily sacrifices, foretold by the prophets, recorded by the evangelists, to be remembered to the end of time, and is, and will be the song of heaven without end. The various and remarkable predictions connected with this event, have all been literally fulfilled in the sufferings, death, and burial of Jesus of Nazareth; some of these circumstances have already been considered; the remainder are proposed as the subject of the present lecture, and are all contained in the words that have just been read. We commence with the prediction which said

1. "They gave me also gall for my meat; and in my

thirst they gave me vinegar to drink." Ps. 69 : 21. Both the evangelists, Matthew and John, have related the fulfilment of this prediction, but seem to contradict each other. Matt. 27 : 33, 34 ; John 19 : 28-30. The former states that Jesus refused to take it, the latter says he did take it. But the reader will easily observe that these two evangelists speak of two different kinds of vinegar, and which were presented on two different occasions. Matthew relates what had taken place at the sixth hour, twelve o'clock ; when they had reached Golgotha, they gave him vinegar mixed with gall, and Jesus refused to take it. For we are told in the *Talmud*, that it was a custom in Israel to give to criminals, just before they were put to any pains of death, a potion to benumb their feelings ; " this potion," says *Maimonides*, " was prepared by the pious women." *Sanhed*, c. 13. But as Jesus came for the purpose of suffering death in all its bitterness, or as *Beza* expresses it, " Christ being about to drink the most bitter cup of his Father's wrath against our sins, refused this solace ; being so mindful of his Father's command as to be unmindful of himself ; and only solicitous at once to expiate our sins, even to his latest breath." But the evangelist John, refers to the pure vinegar, which was the common drink of the soldiers, which they gave to Jesus at three o'clock, P. M., at his own request, when he said, " I thirst," and took it, and thus finished the last prediction, just before he bowed his head and gave up the ghost. We notice next a prediction which was fulfilled immediately after his death, viz. :

2. " They did not break his legs."

Although Messiah was to suffer both in body and soul, yet " not a bone of him was to be broken." This was both predicted and typified. In Psalm 34 : 20, it

is said, "he keepeth all his bones ; not one of them is broken." Now although it be true that God exercises a peculiar care over his people, yet they meet with such accidents as well as other men ; but it was literally fulfilled in Jesus Christ the true Messiah, in a remarkable manner. There was a law in Israel, expressly prohibiting the bodies of those who were hanged, to remain all night on the tree. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree ; his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day ; (for he that is hanged is accursed of God ;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance." Deut. 21 : 22, 23.

For this reason, as well as because the Sabbath was at hand, the Jews begged the favour of Pilate, that the legs of the three crucified persons might be broken, to hasten their death. Pilate consented, and gave the order they desired. But the soldiers appointed to execute it, perceiving that Jesus was dead already, did not take the trouble of breaking his legs. Now, whatever might have been the motives of the soldiers, the evangelist John, who was an eye-witness, observes, "these things were done that the scriptures should be fulfilled, a bone of him shall not be broken." John 19 : 36. This circumstance was also typified by the law, which prohibited the breaking of a bone in the Passover Lamb. Exod. 12 : 46. See my Scripture Types, vol. I. There is yet another prediction connected with the death of the Messiah, viz. :

3. That he should be *pierced*.

This was predicted by the Prophet Zechariah. "And I will pour upon the house of David, and upon the in-

habitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him," or rather for *it*, i. e., for the act of piercing him, ch. 12 : 10. This prediction also was fulfilled in Jesus Christ, not by any of his friends, but by one who could have had no idea or design of making the event fulfil the Scriptures ; but God knows how to bring good out of evil. " One of the soldiers," perhaps more cruel than the rest, " with a spear pierced his side, and forthwith came thereout blood and water." John 19 : 34. This was an act most cruel and barbarous, yet it is exceedingly instructive. It confirms the reality of his death ; it is a symbol of our recovery, water and blood, to satisfy and sanctify ; blood to redeem, and water to cleanse ; the one to remove the curse, the other the love of sin ; neither of these blessings is to be found unless in the cross of Christ ; but they are both to be derived from a dying Jesus, and, therefore, iniquity need not be our ruin. Christ is a Prince and a Saviour ; he gives repentance and the remission of sins. It also fulfilled the Scripture. " And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken ; and again another Scripture saith, They shall look on him whom they pierced." John 19 : 35-37.

This prediction is referred to the Messiah by our Rabbins. *Succah*, fol. 52. R. S. *Ben Melech*, in loco. *Ber. Rab.* fol. 905. *Yarchi* and *Kimchi*, in loco. R. *Haddarshan*, Gen. 28. Some, indeed, think that a part of verse 12 is spoken concerning the prophet, viz. : " they shall mourn for him," because it is spoken in the third person, *for him* ; but no converted sinner, whether

Jew or Gentile, needs to mourn either for the prophet, or for the Messiah ; but they will mourn for the *act* of having pierced him ; for the word *Alav*, translated *him*, signifies also *it*, or on account of it, concerning it.

Now as the former part of this prediction has already been fulfilled in Jesus Christ being *pierced*, so surely shall the other part be fulfilled, “ they *shall look* unto him.” The whole Jewish nation shall look unto him whom they have pierced, and mourn, and great will be their mourning ; but “ blessed are they that mourn, for they shall be comforted.” For “ In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” Zech. 13 : 1.

We proceed now to consider the predictions relating to

III. The solemn funeral of the Messiah.

It was no less foretold that Messiah was to be buried, than that he was to die. Our Lord himself predicted his being buried. When the scribes and pharisees asked of Jesus for a sign, he replied that no sign should be given to them but his resurrection, saying : “ As Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” Matt. 12 : 39, 40.

David, speaking of the Messiah, saith : “ Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope ; for thou wilt not leave my soul in hell,” or rather, in Shool, or the grave, as will be shown in our next lecture. Ps. 16 : 9, 10. Again he saith : “ thou hast brought me into the dust of the earth.” Ps. 22 : 15. But the plainest prediction is in Isaiah 53 : 9 : “ And he made his grave with the wicked, and,” or rather *but*, “ with the rich in his death.” The former

was a part of his humiliation, connected with the 8th verse, "for the transgression of my people was he stricken;" but the second, "with the rich in his death," or with the rich shall be his *tomb*, was an honourable testimony to the Messiah; and the reason follows, "because he had done no violence, neither was any deceit in his mouth." Now all this was remarkably fulfilled in our blessed Jesus. From the account given by the four evangelists, it appears that among the disciples of Jesus, who witnessed his execution, there was one named Joseph, of Arimathea, a man remarkable for his birth, fortune, and office. Though he was a member of the council who condemned Jesus, he did not join them in this unjust sentence. This man went to Pilate, and begged that he might take away the body of Jesus. And when Pilate had ascertained for a certainty that Jesus was really dead, he gave the body to Joseph. In discharging this honourable duty, Joseph was assisted by another disciple, named Nicodemus, the ruler who formerly came to Jesus by night, for fear of the Jews. These two, in taking down the naked body, wrapped it with spices in the linen furnished by Joseph, then laid it in Joseph's sepulchre, which happened to be nigh the place of execution.

On the next day the chief priests and Pharisees, remembering that Jesus had predicted his own resurrection more than once, came to the governor and informed him of it, begging that a guard might be ordered to the sepulchre, lest the disciples should carry his body away, and affirm that he was risen from the dead. Having obtained a guard of soldiers, the priests went with them, placed them at their post, and sealed the stone that was rolled to the door of the sepulchre, to hinder the guards from combining with the disciples in carrying on any fraud

Now, my dear brethren, of the seed of Abraham, I rejoice that I can appeal to you for the correctness of this statement, for you know that our Rabbins, both in the *Talmud* and elsewhere, have given the same account, with the addition, "that while the guard of soldiers were asleep, the disciples came and stole the body of Jesus;" and which is believed by our people to this day. That the soldiers did make such a report, is confirmed by the evangelists. But what evidence did they produce? None whatever. Why did they not prevent it? Because they were asleep. If they were asleep how did they know what took place? Was it not death to sleep while on guard? How came they not to be afraid of making such a statement? The mystery is unravelled. The secret is revealed. They were instructed by the high priest what to say, secured from any ill consequences, and well rewarded for their services. Such, my dear brethren, was the character of these soldiers, by which the grave of the blessed Jesus was guarded. Hired, deliberate liars. Well might the prophet say, "he made his grave with the wicked." This, I said, was a part of his humiliation.

But the Lord honoured him, and raised up a rich man to own and honour him in death. Here we behold another instance of the interposing providence of God to fulfil the Scripture. Had the common and natural course of things taken place, if no friend had obtained the body of Jesus, it would have been ignominiously cast among the executed malefactors. See *Mish Sanhed. c. 1, §. 5, 6. Maimonides, Hilch. Sanhed. c. 14, §. 9.* But if his body had been thrown there, the prediction could not have been fulfilled. But the word was gone out of God's mouth, and was firmer than heaven and earth. "Joseph of Arimathea was a rich man." How unlikely!

We are expressly told by the apostle, that not many wise men after the flesh, not many mighty, not many noble, are chosen ; and we do not find many *rich* to have believed in Jesus during his ministry ; but behold, no sooner was he dead but a rich man comes to beg the privilege of burying him in his own tomb. It farther deserves our notice that both Joseph and Nicodemus had not been persons of much promise ; so far from it that they were ashamed and afraid to have their regard to our Lord known, when his disciples were professing their resolution to follow him to prison and to death. Behold the change ! The latter, in the hour of trial, forsake him, and flee ; the former come, and openly acknowledge him. Surely the Scripture cannot be broken ! Yea, another Scripture was fulfilled, which saith, “ his rest shall be glorious.” Isa. 11 : 10. This passage is translated in the *Vulgate*, “ Erit sepulchrum ejus gloriosum ;” i. e., his grave shall be glorious, and it is applied by our Rabbins to the Messiah. *Abarbanel* saith, “ It may be expounded of Messiah’s honourable burial.”

Now, my beloved brethren and kinsmen after the flesh, I have proved, in three lectures, from the law of Moses, from the prophets, and from the book of Psalms, that it was necessary that the Messiah should suffer, die, and be buried ; and that Jesus Christ suffered and died, and was buried according to the Scriptures, which of itself is an all-sufficient proof that he is the promised Messiah, and if you still persist in rejecting him, I am grieved, but constrained to say that such is your prejudice, that you would not believe, even if one were to rise from the dead, for he could produce no clearer or stronger evidence. But I cannot dismiss the subject without a few words of application.

Beloved hearers, when Moses saw the bush on fire,

and not consumed, he said : “ I will now turn aside, and see this great sight, why the bush is not burned.” Ex. 3: 3. But we have beheld a sight infinitely more wonderful. We have seen the second Adam from heaven prostrated in the garden, agonizing, bleeding, and praying, to atone for the sins committed since the first Adam transgressed in the garden of paradise ; we have witnessed the cruel, shameful, and barbarous conduct he met with in the Judgment Hall ; we have heard the testimony of the judge himself, declaring that he found no cause of death in him ; and yet delivered him up to be scourged, and condemned him to a death the most cruel, ignominious, painful, and lingering ; we have seen him nailed to the accursed tree ; suspended between heaven and earth, as worthy of neither ; crucified between two malefactors, as if he had been the ringleader in iniquity ; we have heard his words of lamentation, “ My God ! my God, why hast thou forsaken me ;” his affectionate words addressed to his mother and to the disciple whom he loved ; his gracious promise to the penitent thief ; his compassionate prayer for his murderers ; his bitter complaint, saying, “ I thirst ;” his loud cry, “ It is finished ;” and having committed his spirit into the hands of his Father, we beheld him bowing his head and giving up the ghost. All these wonders we have seen and heard, and have considered them, in order to convince your judgment that Jesus of Nazareth is indeed of a truth the promised Messiah ; but ought not the contemplation of such unparalleled circumstances to affect our very hearts ? Shall we, for whom the Saviour groaned, prayed, bled, and died, remain unaffected when all nature was in mourning ? “ For from the sixth hour there was darkness over all the land unto the ninth hour—and behold, the veil of the temple was rent in twain,

from the top to the bottom ; and the earth did quake and the rocks rent ; and the graves were opened, and many of the saints which slept arose." Matt. 27 : 45, 51, 52. Shall we, after the contemplation of such a subject, which angels desire to look into, go away forgetful hearers? No, my brethren, "let our earthen vessels be filled with heavenly treasures." Let us admire the eternal love and mercy of God, who "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16. When Abraham had manifested his willingness to offer up his son Isaac, the Lord stayed his hand, saying : "Do no harm unto the lad, for now I know that thou fearest me, for thou hast not withheld thy son Isaac from me;" and a ram was substituted for Isaac, Gen. 18 ; but behold, "God spared not his own Son, but delivered him up for us all," Rom. 8 : 32, for guilty perishing sinners. Well may we say, with the apostle, "God is love." 1 John 4 : 8. This ought forever to banish our doubts, fears, and unbelief, and establish unshaken confidence in God, "for how shall he not with him also freely give us all things?" Rom. 8 : 32. Surely "the Lord God is a sun and shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly." Ps. 84 : 11. But let this subject also lead us to a firm resolution to hate and forsake all sin, which has crucified the Lord of glory ; and remind us that we are no longer our own, for we are bought and redeemed with a price ; not with corruptible things, such as gold and silver, but with the precious blood of Jesus, a lamb without blemish.

And is there no weary and heavy laden sinner here? Is there none inquiring, what shall I do to be saved?

Poor dejected sinner, "why do ye spend money for that which is not bread? and your labour for that which satisfieth not," Isa. 55: 2. Hear the dying Saviour cry, "It is finished." The work is done. Believe the Saviour's words, plead his merits at a throne of grace, and you shall find mercy; for none that has put his trust in him has been, or shall ever be confounded or put to shame.

Is it possible that there is a sinner present, unmoved by all that has been said about the agonies of a bleeding, praying, and dying Saviour; let such a one be assured that he will be compelled to see another scene, still more wonderful, a scene which will cause every impenitent sinner to fear and tremble, and "say to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 16. Soon the same blessed Jesus who was suspended on the cross between two malefactors, will be seated on a throne of judgment, the whole human race assembled before him, and divided into two parts; one part at his right hand, and the other at his left; saying unto his holy angels, as for these (at my left hand) mine enemies that would not have me to reign over them, bind them, hand and foot, and take them away, and cast them into outer darkness, there shall be weeping and gnashing of teeth. While to those at his right hand he will say, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Oh that each and all of us, Jew and Gentile, may be found among that happy number, and join all the redeemed in singing the new song, saying: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God, by thy

blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. 5 : 9, 10. And to the God of our salvation shall be all the glory. Amen.

"Himself he cannot save,"
Insulting foe, 'tis true ;
The words a gracious meaning have,
Though meant in scorn by you.

"Himself he cannot save,"
This is his highest praise,
Himself for others' sake he gave,
And suffers in their place.

It were an easy part
For him the cross to fly ;
But love to sinners fills his heart,
And make him choose to die.

'Tis love the cause unfolds,
The deep-mysterious cause,
Why he, who all the world upholds
Hangs upon yonder cross.

Let carnal Jews blaspheme,
And worldly wisdom mock ;
The Saviour's cross shall be my theme
And Christ himself my rock.

I leave the World for this ;
Let others share its toys :
I envy not their fancied bliss ;
The cross yields purer joys.

'Tis finish'd ! so the Saviour cried,
And meekly bowed His head and died ;
'Tis finished—yes, the race is run,
The battle fought, the victory won.

'Tis finish'd—all that Heaven decreed,
And all the ancient prophets said,
Is now fulfilled, as was designed,
In me, the Saviour of mankind.

'Tis finish'd—Aaron now no more
Must stain his robes with purple gore ;
The sacred veil is rent in twain,
And Jewish rites no more remain.

'Tis finish'd—this, my dying groan,
Shall sins of every kind atone :
Millions shall be redeem'd from death,
By this, my last expiring breath.

'Tis finish'd—Heaven is reconciled,
And all the powers of darkness spoiled ;
Peace, love, and happiness, again
Return, and dwell with sinful men.

'Tis finish'd—let the joyful sound
Be heard through all the nations round ;
'Tis finish'd—let the echo fly
Through heaven and hell, through earth and sea.

LECTURE XIII.

The Resurrection of the Messiah.

“ I declared unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures : and that he was buried, and that he rose again the third day according to the Scriptures : and that he was seen of Cephas, then of the twelve. And that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all, he was seen of me also. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain ; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ : whom he raised not up, if so be that the dead rise not ; for if the dead rise not, then is not Christ raised ; and if Christ be not raised, your faith is vain, ye are yet in your sins.” 1 Cor. 15 : 3-8, 12-17.

Unchangeableness is the prerogative of Jehovah. “ He is the same yesterday, and to-day, and for ever.” Heb. 13 : 8. Without beginning, and without end. All things in this world have their commencement, and come to a close. It is but as yesterday when I commenced this course of lectures, and which close this evening. The object in view has been to prove the Messiahship of Christ, by showing that all the charac-

teristics and prophecies by which he is described in the Old Testament, have been literally fulfilled in Jesus of Nazareth, of blessed memory. Of these, his resurrection from the dead is one of the strongest proofs. This is proposed as the subject of the present lecture. While contemplating the sufferings, death, and burial of Christ, we not only saw the natural sun eclipsed, but even the Sun of Righteousness sunk into the darkness of death ; but on the present occasion, we shall behold him risen again and shining brighter and brighter to set no more.

It was as necessary that Christ should rise again from the dead, as it was for him to be born, live and die. And the fact that he has risen from the dead is as certain, and established upon as clear evidence, as that he was crucified and buried.

1. And it is one of the most important articles of faith ; much depends upon it ; yea the whole system of the Christian religion is nothing without it ; if the resurrection of Jesus Christ from the dead, is not true, our faith and hope are both vain ; nor have we any reason to expect the resurrection of our bodies to the enjoyment of Glory and blessedness. Hence the resurrection of Jesus Christ was a principle subject of Apostolic preaching.

The apostle, in the words which have just been read, mentions both the reality and the importance of the resurrection of Jesus Christ ; and elsewhere he calls it " the sure mercies of David ;" and writing to Timothy he says : " Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel." 2 Tim. 2 : 8. The Apostle Peter also, in all his sermons, dwells much on this subject, as the very foundation of the religion of Jesus

We now proceed to prove the reality and importance of the resurrection of Jesus Christ from the dead.

I. The reality.

That Jesus of Nazareth was crucified, is believed by Jews as well as by Christians: that he was actually dead, is proved beyond contradiction; that he was buried in the tomb of Joseph of Arimathea; that the sepulchre was sealed with the seal of the High Priest, and guarded by a band of soldiers; and that the body of Jesus was not found in that tomb on the first day of the week, has never been denied by our people, and is recorded by many of our Rabbins. The only question is, What became of that body? Our people assert that the disciples stole it; Christians believe that Jesus Christ rose again from the dead. Let us examine the evidence of both these assertions, and judge righteously. As for the former, no evidence has ever been produced except the testimony of the soldiers, who said "that whilst they slept, the disciples came and stole the body." That this cannot be true is evident from the cowardly spirit of the disciples. They had frequent demonstrations of the Almighty power of their Master, who but spake to the raging waves, and there was a great calm; and gave but the word of command, and legions of devils trembled and obeyed. What, then, had they to fear? Yet when they saw but a few men approaching the garden of Gethsemane, all fled and forsook Christ, except Peter; and he, the most zealous, denied his Lord and Master, thrice in the same night, and cursed and swore that he knew not the man. Now, is it credible that men of such timorous dispositions, and so few in number, would attempt to approach the tomb and take away the dead body, when they knew that a band of soldiers, not less than fifty in number, were placed there for the purpose

of preventing the body from being taken away? Consider farther; can it be supposed that a company of Roman soldiers, trained up under the strictest discipline, and placed there but a few hours before night, should be *all* asleep at the same time, and sleep so soundly and so long, as not to be awakened either by the rolling away of the stone, which must have been very large to cover the whole tomb, or by the carrying off of the body. But be it so, that they were all asleep, then how ridiculous the story! If they were asleep, how could they know what became of the body, whether it arose or was taken away? And if taken away, how did they know that the disciples did it? And is it credible, that if the soldiers had been asleep, that they would have confessed it? Was it not death to sleep while on guard? The mystery is unravelled. The secret is revealed. They were instructed by the High Priest what to say, secured from any ill consequences, and well rewarded for their services. Such, my beloved brethren, is the nature of the evidence produced to establish the assertion that the disciples stole the dead body of Jesus. We should think it almost incredible that any one in his right senses would believe such an ill-contrived, self-refuting story. Would any people or jury receive the testimony of such a set of men, who deposed, that one night, while they were fast asleep, they saw the accused break open his neighbour's stable, and steal his horse? And yet, my dear brethren, you *well* know that this most idle, inconsistent, and improbable story, which rests wholly and solely on the testimony of the soldiers, is still believed by our people, while they deny the resurrection of Christ, which is established by evidence superior to any other fact that

has been proved to the satisfaction of all. Let us then carefully and most scrupulously examine the following testimony in favour of the resurrection of Christ:

First, we have the testimony of angels.

The apparition of angels was very common under the Old Testament, whereby God used to attest and verify to man the truth and reality of things. From the preceding statement, it appears that at first one angel from heaven came and removed the stone from the mouth of the sepulchre, and sat upon it, and spoke to the women as they were entering into the sepulchre, and bade them be of good cheer, for Christ was risen, and showed them the place where the Lord lay, void of Christ's body. After the women went out, two other angels met them, and confirmed what the first had said. "They appeared," said the Evangelist, "in shining white garments;" but these could not be more *clear* than their testimony is true. "He is not here, for he is risen."

Secondly, we notice the testimony of the soldiers.

Because the testimony of an adversary is in most cases thought of greater validity, we have not only friends but even enemies of Christ to confirm the truth of his resurrection. "For "Behold some of the watch came into the city and showed unto the chief priests all the things that were done," i. e., gave them an account of the earthquake, and of the vision of the angel that rolled away the stone, and of the empty sepulchre.

Nor is it unlikely that the soldiers told many of the things that had happened before they were bribed by the high priest. Thus, while the priests proposed to prevent our Lord's resurrection from being palmed upon the world, resolving no doubt to show his body publicly after the third day, as an impostor, they put the truth of

Christ's resurrection beyond all question, by furnishing a number of unexceptionable witnesses to it, whose testimony they themselves could not refuse.

Thirdly, The testimony of the pious women deserves our next consideration.

These having gone to the sepulchre with the spices they had prepared, found the stone rolled away, and saw angels, who declared the good news that Jesus had risen from the dead, and commissioned them to go and tell the apostles of it, and to direct them to go to Galilee, where Jesus had appointed to meet them. Accordingly, they hastened to obey the heavenly command, and behold Jesus himself met them, bid them, "All hail," and confirmed the commission they had received. Thus they were well qualified to testify of the resurrection of Christ upon sensible and sure evidence, having heard it with their own ears from the lips of holy angels; and seen the Lord Jesus himself with their own eyes. Here we may see, my dear brethren, the truth of God's word, "them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. 2 : 30. These pious women first saw the Lord after his resurrection, and were made as it were apostles to the apostles. This was an honour put upon them, and a recompense for their constant affectionate adherence to him at the cross and in the grave, and a rebuke to the disciples who forsook him. Still God chooseth the weak things of the world to confound the mighty; and puts the treasure not only into earthen vessels, but here into the weaker vessels. Let us now hear,

Fourthly, The testimony of the apostles.

It was one great part of their office to testify of the resurrection of Christ. On this account Peter urged the necessity of electing another apostle in the place of

Judas, Acts 1 : 21, 22 ; and he made it a prominent part of his sermon to Cornelius and his household, saying ; “ We are witnesses of all things which he did both in the land of the Jews and in Jerusalem ; whom they slew, and hanged on a tree : Him God raised up the third day and showed him openly, not to all the people, but to witnesses chosen before God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.” Acts 3 : 15 ; 4 : 2, 33 ; 10 : 39-42 ; 17 : 30, 32 ; 13 : 31 ; 15 : 18.

Now they must either have believed it to be a fact, or they must have conspired to act the part of deceivers, to impose upon the world, by asserting that to be a fact, which they knew to be false. That the latter could not be the case, is evident,

1. From their character and motives.

They were men of God, of unspotted character, unblemished honesty and integrity. Men of that sort would neither tell a lie, nor sanction it.

When Ananias and Sapphira attempted to impose upon the apostles by telling a lie, Peter told them that their punishment was death, which immediately took place. In all their writings, the apostles enforced the duty of speaking truth upon all occasions, and enforced the duty by the considerations of a judgment day. In Eph. 4 : 25, the apostle commands that, “ putting away lying, they speak every man truth with his neighbour.” And again in Col. 3 : 9, “ Lie not one to another.” Nay, it is very evident that they considered it sinful for any man to lie, even out of zeal for the glory of God. For says the apostle, “ If the truth of God has more abounded through my lie unto his glory, why yet am I also

judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? whose damnation is just." Rom. 3 : 7, 8.

Now, that any men, who firmly believed that God would punish them for speaking an untruth, though for the advancement of a good cause, should, at the hazard of their lives, and without a prospect of gain or advantage, make assertions, which at the same time they knew to be false; should, for instance, affirm that they saw and conversed with Jesus Christ after his resurrection, knowing or believing that he was not risen from the dead, and expect to be judged hereafter by that very same Jesus, is too impossible to gain credit.

The motives of their actions show the excellency of their character. The motives by which wicked men are actuated they detested. "Gold and silver they had none;" the honours and pleasures of the world they renounced; poverty, reproach, sufferings and martyrdom they expected and met with; and all this, because they preached the resurrection of Jesus. Nothing else but an attachment of their Lord and Master, through evil as well as good report, could be their motive. Besides, if Jesus had not risen from the dead, instead of feeling such an attachment to him, as to constrain them to do and suffer all things in honour of him, we should have expected that his disciples would have publicly declared him to have been an impostor and deceiver, because he had so often declared, that after three days he would rise again.

That they were no impostors, appears from their mode and manner of procedure. Had they published the resurrection of Christ first in distant countries, after the lapse of so many years, it might have been sup-

posed that distance of place and time, rendering it exceedingly difficult for their hearers to obtain exact information, had facilitated the establishment of error, and concealed deception. But the apostles, agreeably to instruction received from their Lord and Master, "to commence at Jerusalem," preached first the resurrection on the day of Pentecost, in that city, in the public synagogues, in the very place where the Saviour had been condemned and executed, had died, and been buried, and his tomb guarded by a band of soldiers, who declared that the body was not found in the grave on the first day of the week. Now, my dear brethren, would impostors have acted thus? Suppose that a set of men had determined to deceive and impose upon the public a report that a certain well-known person who had been executed in the city of New York, and publicly buried, had a few days afterward risen again from the grave, and had appeared repeatedly to different public characters, to whom he was well known, and with whom he had conversed, ate, and drunk, would they commence to circulate this report within a few days after the fact is said to have taken place, in the city of New York, in the most public places, where it was within the power of all to inquire of the persons to whom he is said to have appeared, and to examine, and re-examine, all the circumstances of the case? or would they not rather go to a remote part of the country, where it was not in the power of the people to contradict the report, and where, however strange and incredible it might appear to some, yet it would find credit with many, for want of evidence to the contrary? Besides,

3. The apostles preached the resurrection of Christ before such persons as were perfectly qualified to detect the imposture, if such had been the case. Their testi-

mony was examined by Jews and heathens, by philosophers and rabbins, and by an infinite number of people who went annually to Jerusalem. "For, my brethren," saith the great Mr. Saurin, "Providence so ordered these circumstances that the testimony of the apostles might not be suspected. Providence continued Jerusalem forty years after the resurrection of our Lord, that all the Jews in the world might examine the evidence concerning it, and obtain authentic proof of the truth of Christianity. I repeat it again, then, the apostles maintained the resurrection of Jesus Christ before Jews, before Pagans, before philosophers, before rabbins, before courtiers, before lawyers, before people expert in examining and cross-examining witnesses, in order to lead them into self-contradiction. Had the apostles borne testimony in consequence of a preconcerted plot between themselves, is it not morally certain, that as they were examined before such different and capable men, some one would have discovered the pretended fraud?"

Another proof that the apostles believed the resurrection of Christ as a fact, arises

4. From the harmony of their testimony. They all unanimously deposed that Jesus Christ rose from the dead. It is very extraordinary, that a gang of five hundred impostors, (I speak the language of infidels,) a company in which there must needs be people of different capacities and tempers, the witty and the dull, the timid and the bold; it is very strange that such a numerous body as this, should maintain an unity of evidence. This, however, is the case of our witnesses.

5. The perseverance of the disciples in their testimony, to the end, is a very striking proof that they believed the resurrection of Jesus to be a fact. In general, the more wicked a traitor is, the more he

trembles, alters, and confesses at the approach of death. Having betrayed, for his own interest, the law of his country, the interests of society, the confidence of his prince, and the credit of religion, he betrays the companion of his imposture, the accomplices of his crimes. Here, on the contrary, the apostles persist in their testimony till death, and sign the truths they have published with the last drop of their blood. What Christian ever contradicted himself? What Christian ever impeached his accomplices? What Christian ever discovered this pretended imposture?"

Hence, it is evident, my dear brethren, that the apostles believed the truth and reality of the resurrection of Christ; and hence the Apostle Peter, who was one of the witnesses, appeals to the church in behalf of himself and the rest of his brethren, where he says: "We have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." 2 Pet. 2: 16.

I am perfectly aware, my dear brethren, that it may be said, "Granted the apostles believed what they testified, yet they may have been mistaken." Doubtless many may have died as martyrs to their peculiar opinions and sentiments, and yet they were mistaken. But this could not have been the case with regard to the subject in hand. The apostles could not be mistaken. This will evidently appear, if we consider, that,

1. It was a matter of fact, and not of mere opinion. Their judgment was guided and informed by the exercise of their senses. They had the same "infallible proofs" of Christ's being alive after his sufferings and death, as they had of his being alive before it. They *saw* him, saw the particular marks of identity in his

person and countenance, in his hands, feet, and side, which had been pierced at the cross. And Thomas, who had refused to believe it, except he put his finger into the print of the nails, and thrust his hand into his side, had that farther satisfaction, unreasonable as it was, granted him, and the effect was, that he exclaimed, "My Lord and my God!" Farther; they saw him also *eat*, they *heard* him speak, and were by him commanded to *handle him*, and see that he was flesh and bones. The evidence was so clear and convincing, that the apostles were emboldened to preach this doctrine in opposition to all contradictions and hardships. "We cannot but speak the things which we have *seen* and *heard*." St. Luke informs us, ch. 1 : 3, that what he wrote he "had a perfect understanding of from the very first." And the Apostle John says : "That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have *looked* upon, and our hands have *handled*, of the Word of life ; that which we have seen and heard declare we unto you." 1 John 1 : 1-3. That profound reasoner, Mr. Saurin, speaking of the fact, says : "Had they been metaphysical reasons, depending on a chain of principles and consequences ; had they been periods of chronology, depending on long and difficult calculations ; had they been distant events, which could only have been known by the relation of others, their reasonings might have been suspected ; but they are facts which are in question ; facts which the witnesses declared they had seen with their own eyes, at divers places, and at several times. Had they seen Jesus Christ ? Had they touched him ? Had they sat at the table and eaten with him ? All these are questions of facts : it is impossible they could be deceived in them."

2. It was not an individual, or a few, who said that they saw Jesus risen from the dead. The imagination of one might have been so wrought upon, by a desire of seeing Jesus again, that he might have fancied he had actually seen him ; but when he was seen by a number of pious women, by Peter, by the disciples in the way to Emmaus, by the ten apostles, and again afterward, when Thomas was with them, and, lastly, by more than five hundred brethren, what possible room is there left for doubt or suspicion ? And, as they were many in number, so also they saw him often, on different occasions.

3. The incredulity of the apostles is another proof that they were not deceived. Had they been persons forward and credulous, then we might have cause to suspect what they said, their testimony might have been looked upon as the product of a fond precipitancy, and not of sober reason and conviction. But they were far otherwise. Notwithstanding the repeated promises of our Lord, that he would rise again from the dead, yet, when they were told that he had actually risen, “ their words seemed to them as idle tales, and they believed them not ;” they looked upon the story which the women had told, as a mere scheme, or as the delusion of a disordered imagination. The two disciples, in the way to Emmaus, acknowledged that the news brought by the women, of the resurrection of Christ, was rather a matter of astonishment and perplexity to them, than welcome news. Hence the Lord Jesus reproved their unbelief, saying, “ O fools, and slow of heart to believe all that the prophets have spoken !” and, having opened their eyes, so that they knew him, they immediately went up to Jerusalem to the apostles, and told them that the Lord had risen indeed, and had appeared to them, but “ they believed them not ;” “ whilst they were yet

speaking, Jesus himself appeared in the midst of them, and said, Peace be unto you; but they were terrified and affrighted, and supposed that they had seen a spirit." To dispel their fears and remove their doubts, Jesus came forward and spake to them, and showed them his hands and feet, desiring them to handle him and be convinced, by the united report of their senses, that it was He. Thus, you perceive, my dear brethren, that the apostles would not believe that Jesus had risen from the dead, even after they had received the testimony of the pious women, and of Peter, and of the two disciples that came from Emmaus, and even after they themselves had seen Jesus standing in the midst of them, until they had actually looked attentively to his hands and feet; nay, although they began to rejoice and be glad, yet their minds were still wavering and full of doubts. Jesus, therefore, knowing their thoughts, called for meat, and did eat with them, to prove more fully the certain truth of his resurrection from the dead, and the reality of his presence with them on this occasion.

Yet after all these ocular and sensible demonstrations of the reality of the resurrection of Christ, something more was necessary to remove from their minds the deep rooted prejudices against the sufferings and death of the Messiah, and their worldly expectation of an earthly kingdom; therefore the Lord Jesus "breathed" on them, and said, "receive ye the Holy Ghost." The effect of this spiritual illumination was, that by perceiving the agreeableness of the things which had befallen him with the ancient prophecies respecting Messiah, their minds were quieted, and perfectly satisfied, respecting the necessity of his sufferings, as well as the reality of his resurrection. Thus the unbelief of the apostles is overruled for the confirmation of our faith; that

they were not deceived in preaching the resurrection of Christ.

In addition to what has been said, I cannot but notice the conduct of Thomas, overruled by the condescension of our Lord, as another proof of the validity of his resurrection; it is thus recorded and needs no comment: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples therefore said unto him, We have seen the Lord; but he said unto them, Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe. Then after eight days, again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then said he unto Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God; Jesus said unto him, Thomas, because thou hast seen me thou hast believed, blessed are they which have not seen, and yet have believed."

Now, my dear brethren, we have seen and examined the testimony of holy angels, of pious women, of inveterate enemies, and of disinterested and honest men, and I trust you will be convinced that the "Lord is risen indeed." But such is the importance of the subject, that although I have already detained you so long, I must beg your attention for a few moments to hear,

Fourthly, The testimony of God himself; for if we receive the witness of men, surely the witness of God is greater. For God, who is truth himself, will never set

the seal of his omnipotence to a lie. Our Lord had promised to his disciples the Holy Spirit, who should be to them a *comforter*, and with respect to himself, an advocate to plead his cause and defend his innocence : this promise was partially fulfilled, on the very day of his resurrection, “ he breathed on his disciples, and said, receive ye the Holy Ghost.” And after his ascension, on the day of Pentecost, he bestowed the Holy Ghost more plentifully ; enabling the apostles to speak to the multitude in different languages, which they had never known before. And when the people were not able to account for these strange things, the Apostle Peter pointed out to them the true cause, saying : “ This Jesus has God raised up, whereof we all are witnesses ; therefore, being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this, which ye now see and hear. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. And we are his witnesses of these things ; and so also is the Holy Ghost, whom God hath given to them that obey him.” Thus the Holy Ghost confirmed the doctrine of the resurrection of Christ, preached by the apostles, by furnishing them with miraculous power, both to be exercised by them and to be communicated to others.

If Jesus rose not from the grave,
The faith of all his saints is vain :
That he can have no power to save,
If death detains him still, is plain.

If Jesus rose not from the grave,
We 're guilty still, our sins remain ;
The hope is vain his people have ;
If Jesus rose not, hope is vain.

LECTURE XIII.

SECOND PART.

The Resurrection of the Messiah.

I WILL NOW endeavour, my beloved brethren, to point out to you the important truth taught by the resurrection of Christ.

1. It proves the reality of his being the Son of God. The apostle says that Christ, by his resurrection, was declared to be the Son of God : Rom. 1 : 4 ; for in reading the history of Christ, you will observe that the priests and rulers of our people tried, in a variety of ways, to find a cause to justify themselves in putting him to death, but could not find any ; at last, Jesus being adjured by the high priest, by the living God, to tell whether he was the Son of God, and having answered in the affirmative, they condemned him for blasphemy, because he had said he was the Son of God. “ Then the high priest rent his clothes, saying : He has spoken blasphemy, what further need have we of witnesses ? Behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty of death.” Matt. 26 : 15, 16. Hence, when Christ was hanging on the cross, they derided and mocked him, saying : “ He trusted in God, let him deliver him now, if he will have him ; for he said, I am the Son of God.” Matt. 27 : 43. Now, this being the crime which was charged upon him, and for which he was crucified and put to death, God, by raising him from the dead, gave evidence that he was no blasphemer, but the Son of God.

Hence, said the apostle, he was justified by the Spirit. Tim. 3: 16. The Spirit gave testimony to him at his baptism, and by the mighty works done by him in his life time; but he was most eminently and remarkably justified by the Holy Spirit, in his resurrection from the dead. God hereby bearing him witness that he was unjustly condemned, and that he assumed nothing to himself but what of right did belong to him, when he said he was the Son of God. For how could a man that was condemned to die for calling himself the Son of God, be more remarkably vindicated and more clearly proved to be so, than by being raised from the dead by the power of God? For it is not conceivable that God should put forth an almighty power to raise him, and thereby authorize his usurpation, if by robbery he had assumed that glorious title. It was upon this evidence Thomas adored him as his Lord and God.

In the next place I would observe,

2. That the resurrection of Jesus Christ proved to a demonstration, that he was the promised Messiah. Hence, when the Jews asked of him a sign, he referred them to his resurrection. John 2: 18, 19. Matt. 12: 38, 39. Had Christ been an impostor, the apostles instead of saying "it was impossible that he should be holden in death," (Acts 2: 24,) would rather have said, it was impossible for him to escape; for neither could he have raised himself nor would God have raised him. Mahomed promised to rise after four days, but his followers were obliged to bury him. None of the false Christs, though there have been many, have risen again. You remember, my dear brethren, I have mentioned in a former lecture the case of him who called himself *Bar Cochav*, the son of a star, giving himself out to be the Messiah, and promised to rise again; but as he

did not perform his promise, his followers called him *Bar Cosbi*, i. e., the son of a lie. In like manner, if Jesus had not risen from the dead, I should not hesitate to call him an impostor and deceiver.

For it was both typified and predicted that the Messiah was to rise from the dead.

First ; It was typified. Isaac rescued from the jaws of death, on the third day from the time Abraham had the order to sacrifice his son, and from which time he was looked upon by him as a dead man ; Joseph being taken from prison and promoted to the court of Pharaoh ; David, after being hunted by Saul like a partridge, raised to the throne of Israel ; Jonah raised again the third day from the belly of the fish ; the scape-goat let go into the wilderness, when the other taken with it was slain ; and the living bird let loose after having been dipped in the blood of the bird that had been slain ; very fitly represented the resurrection of the Messiah, after his painful and ignominious death. Dr. Pearson considers the sheaf of the first fruits on the second day after the feast of unleavened bread, as a type of the resurrection of the Messiah, who rose on that very day, and became the first fruits of them that sleep. Lev. 23 : 10-12. "Under the Levitical law," says he, "all the fruits of the earth in the land of Canaan were profane, none might eat of them till they were consecrated, and that was done in the feast of the first fruits. One sheaf was taken out of the field and brought to the priest, who lifted it up as it were in the name of all the rest, waving it before the Lord, and it was accepted of them, so that all the sheaves of the field were holy from the acceptance of that ; for, "if the first fruits be holy, the lump also is holy." Rom. 11 : 16. And this was always done the day after the Sabbath, that is the actual pas-

chal solemnity after which the fulness of the harvest followed ; by which thus much was foretold and represented, that as the sheaf was lifted up and waved, and the lamb was offered on that day by the priest to God, so the promised Messiah, that immaculate lamb which was to die, that priest who, dying, was to offer up himself to God, was on this day to be lifted up and raised from the dead, or rather to shake, and lift up and present himself to God, so as to be accepted for us, that so our dust might be sanctified, our corruption hallowed, our mortality consecrated to eternity." On the Creed, 259. See my "Scripture Types."

But this all-important event had also been,

Secondly ; Predicted in several passages of Scripture :

In Psalm 2d, verse 7th, it is said, "I will declare the decree : the Lord hath said unto me, Thou art my Son ; this day have I begotten thee." That this Psalm relates to the Messiah, is acknowledged by our Rabbins.* With respect to this verse in particular, see Zohar in Numb., fol. 82 : 2 ; Tal. Succah, fol. 52 : 1 ; *Maim.* in Tract. Sanhed, c. 10. What is said in this Psalm is not applicable to David, or any other mere creature. Neither David, nor Solomon, nor any other ever had the promise of possessing "the heathen for his inheritance, or the uttermost part of the earth for his possession." To give that reverence, adoration, and worship required ; to exercise that trust and confidence in any other but the Messiah, would be idolatry. Besides, as the apostle justly observes, "To which of the angels said God at any time, Thou art my Son ; this day have I begotten thee ?" Heb. 1 : 5. Hence, the same apostle, in the midst of the synagogue, applies it to the re-

* Joseph and Benjamin, i. 130.

surrection of Christ, saying : “ We declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled the same unto us, their children, in that he has raised up Jesus again ; as it is also written in the second Psalm : Thou art my Son, this day have I begotten thee.” Acts 13 : 32-33.

Another prediction of the resurrection of the Messiah is in Psalm 16 : 10 : “ Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.” The plain meaning of the words is, that the person spoken of was to rise from the dead without seeing corruption. The word *nephesh*, translated soul, some suppose relates to the mere body ; Lev. 19 : 28 ; 21 : 1 ; and the word *sheol*, translated hell, signifies frequently the grave ; Gen. 37 : 35 ; 42 : 38 ; 44 : 31. Isa. 38 : 18 ; i. e., thou wilt not leave my body in the grave. But had the Psalmist stopped here, it would have been applicable to all mankind, for none shall be left in the grave ; the next clause, therefore, explains the former, viz : for thou wilt not suffer thine holy one to see corruption. The *wav* conjunction, translated *neither*, is frequently explanatory. Hence it is said in Medresh Tehillim, “ The moth and worm shall have no power over him.” The learned *Dr. Kennicot* translates it, “ For thou wilt not abandon my life to the grave.” It is evident, therefore, that David did not speak of himself, for he died, was buried, and saw corruption. Hence, said the apostle, “ Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before, spake of the

resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2 : 29-31. From the whole tenor of the Psalm, it appears to relate to the Messiah as expressing his abhorrence of the general idolatry of mankind, and his own zeal for the honour of Jehovah ; with the full assurance of his being raised from the dead before his body should be corrupted in the grave. Hence, the inspired apostles, Peter and Paul, apply it to Jesus Christ, to prove his resurrection from the dead.

I proceed to another prediction in Ps. 118 : 22 : " The stone which the builders refused is become the head-stone of the corner ; this is the Lord's doing, and it is marvellous in our eyes." *Kimchi* says some of our Rabbins ascribe the whole of this Psalm to the Messiah ; the 22d verse is expressly applied to him in Zohar. Exod. fol. 93, 3. Tickcone Zohar. correct, 5 fol. 15 : 2. *Yarchi* in Mica, 5 : 2. The Lord Jesus Christ applied these verses to himself ; Matt. 21 : 41, and the Apostle Peter applies them to him, Acts 4 : 11 ; 1 Peter 2 : 7. Nor did the Jews in their time object to the application ; yea, the common people that attended Christ when he rode into Jerusalem, and the children in the temple, took their *Hosannah* from this Psalm, verse 25, 26 ; Matt. 21 : 9, 15. The Messiah is often compared to a stone for strength and duration, as a foundation, in the temple of the living God. Hear the words of the Lord, " Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation ; he that believeth shall not make haste." Isa. 28 : 16. The Targum interprets this passage of a great King ; but *Yarchi*, of the King Messiah. See also Tal. Bab. Sanhed. fol. 38 : 1 ; and it is applied to Jesus Christ by the apostle, Rom. 9 : 33 ;

1 Peter 2 : 6. He is that "stone cut out of the mountain without hands." Dan. 2 : 45. Him the builders refused. The High Priests, Scribes, Lawyers, and Pharisees, who professed to build up the people in knowledge and righteousness, and in the knowledge and faith of the true Messiah, rejected Jesus as the Christ, and refused him as the Messiah, the Saviour, and Redeemer, and set him at naught ; but to their great mortification, agreeably to this prediction, he rose again from the dead, and became the head-stone of the corner, which unites angels and men, Jews and Gentiles, saints above and below, saints in all ages and places. "This is the Lord's doing," and blessed be his holy name.

Isaiah 26 : 19, may probably be considered as another prediction of the resurrection of the Messiah. "Thy dead men shall live ; together with my dead body shall they arise : awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." The passage is understood of a literal resurrection from the dead, both by Jewish and Christian interpreters, see *Meade's* work, p. 713. Sanhed, fol. 90 : 2. Kethuboth, 111 : 1. Mid. Cohel. 62 : 3. Remarkable are the words of *Elias Levite* in his Tish. 109. "The word *nevelah*," saith he, "is never used in Scripture but of the carcass of a beast or fowl that is dead ; and never of a man that is dead, but of him that dies an unnatural death, excepting this place, which speaks of the resurrection of the dead ; and I greatly wonder that the prophet should call the bodies of the pure righteous ones a carcass ; no doubt there is a reason for it known to the wise men and cabalists, which I am ignorant of." Had R. *Elias* compared this passage with Daniel 9 : 24, where Messiah is said to die an unnatural death, the death of a criminal, to be cut

off, he might have found a solution to his mystery. To return : the person speaking appears to be the Messiah, from the character of him in the context, who is the Lord Jehovah, in whom is everlasting strength, verse 4 ; the desire, the expectation of his people, verse 8, 9, who ordains peace for them, and works all their works in them, verse 12 ; and has sole dominion over them, verse 13. Hence, at the time of the resurrection of the Messiah's dead body from the grave, others were to arise with him, which was fulfilled at the resurrection of Jesus Christ : "The graves were opened, and many bodies of the saints that slept arose and came out of the graves after his resurrection." Matt. 27 : 52, 53. Now, it is worthy of observation that, although these saints arose from the dead at the crucifixion of Christ, yet they did not leave their graves till after the resurrection of Jesus. Hence, saith the apostle, Christ is risen from the dead and become the first fruits of them that slept. 1 Cor. 15 : 20.

The Apostle Paul, in proving the resurrection of Jesus, produces the following passage : "I will give you the sure mercies of David." Isa. 53 : 3. That the Messiah is here intended, is evident from his name, David, which is frequently given to him, see Jer. 30 : 9 : Ezek. 34 : 23, 24 ; Hosea 3 : 5, as also from his several offices, "given for a witness to the people, as a leader and commander," which words as well as the former are, by *Aben Ezra* and *Kimchi*, understood of the Messiah. Now, by the "sure mercies of David," are to be understood the blessings of the everlasting covenant, which the Messiah by his death and resurrection was to procure ; but had he only died and not risen from the dead, these blessings had not been ratified or made *sure*. Therefore, when God promises his people that

he will *give* them the *sure* mercies of David, or of the Messiah, he promises that the Messiah shall not only die to procure *mercies* for them, but that he shall rise again from the dead to make those mercies sure to them.

Permit me, my dear brethren, to mention but one passage more from the prophets, which many have considered not only as a prediction of Messiah's resurrection from the dead, but also as pointing out the exact period he was to remain under the power of death. You will probably anticipate that I allude to Hosea 6 : 2. "After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight." This passage is applied to the resurrection and to the Messiah, by *R. Moses Haddarshan*, in Gen. 22 : 4. Ber. Rab. and the Targum says : "After two days he will revive us ; he will revive us in the days of consolation which are to come." Now, what else can he mean by the days of consolation, but the days of Messiah, who is the only consolation of Israel. Luke 2 : 25. Nor are these words applicable in their literal sense to any one but to the resurrection of the Messiah, and they have been fulfilled in Jesus Christ, as shall be shown hereafter.

Having shown from the Old Testament that the resurrection of the Messiah was both typified and predicted, I will now refer to the predictions delivered by Jesus himself concerning his resurrection from the dead, and the design of our Lord in delivering these and other predictions is stated in these words. Having spoken of the treachery of Judas, he adds, "Now I tell you before it come, that when it is come to pass, ye may believe that I am." John 13 : 19.

When Jesus had driven out of the temple the buyers and sellers, the Jews asked for a sign, to prove his au-

thority for such conduct ; “ Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days ? But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the Scriptures, and the word which Jesus had said.” John 12 : 18–22. On a similar occasion, Jesus answered and said unto them, “ An evil and adulterous generation seeketh after a sign ; and there shall be no sign given to it but the sign of the prophet Jonas ; for as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” Matt. 12 : 39–40. And on another occasion he said, “ Therefore does my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father.” John 10 : 17–18. In these different passages our Lord predicted his own resurrection. And it appears that the Priests and Pharisees both knew and understood the meaning of these sayings, for as soon as Christ was dead, they went to Pilate, saying, “ Sir, we remember that that deceiver said, while he was yet alive, ‘ After three days I will rise again.’ ” Matt. 27 : 62–63.

I will name but one prediction more, recorded by the Evangelist Luke, chap. 18 : 31–34 ; “ Then he took with him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles,

and shall be mocked, and spitefully entreated and spitted on; and they shall scourge him and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Hence, immediately after the resurrection of Christ, the angel said to the women who came to embalm the body of Jesus, "he is not here, but risen: remember how he spake unto you when he was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And the Lord Jesus Christ himself, on the very day of his resurrection, met the apostles, and after having given them visible proofs of being risen from the dead, reminded them of these predictions, saying, "these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understandings, that they might understand the Scriptures, and said unto them, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.'

Against these predictions of the Lord Jesus it has been objected, "that the throat of the whale is so narrow as not to admit the body of a man." Let the objectors read the Scriptures in the original, and they will not meet with a whale in the book of Jonah: nothing is said of a whale either in the original or in the translation; and in the New Testament, the word *Ketas* signifies any great fish. The next objection is, that our Lord was not much more than one day in the grave, for he was buried at the close of Friday and rose early on the first day of the week. You are too well acquainted, my dear

brethren, with the custom of our people in computing time, to lay any stress on this objection. You well know that a *part* of a day is considered as much as a day and night, or twenty-four hours. A male child is to be circumcised when eight days old. Now, if a child is born at the last hour of the day, nay, an hour before sun-set, that hour is considered the first day. Six days and one hour after that, the child may be circumcised, and is said to be eight days old, though in reality only six days and two hours. Hence, as Christ was buried before sun-set on Friday, and lay in the grave the whole of the Sabbath, if he rose but one hour after the Sabbath was ended, every Jew would call that three days and three nights, though in reality but twenty-six hours.

The importance of the subject will, I trust, be a sufficient apology for my dwelling so long on this particular. I proceed to show that,

3. The resurrection of Jesus Christ is a satisfactory proof that his death was an acceptable sacrifice to God his Father, and regarded by him as a propitiation for sin. It not only shows that Christ finished all he had engaged to do, and paid every farthing of debt, but that the Father had accepted of it. Had Christ not been liberated from the prison of the grave, we could have had no evidence that our debt was discharged. But his resurrection clearly proved that he had satisfied the demands of law and justice, and affords us a ground of assured hope and triumphant exultation. Rom. 4: 20; 8: 34. In his death, Christ suffered as a malefactor, and did undertake the guilt of our sins; but by his resurrection, he was justified, i. e., declared to the world that he had shaken off all that guilt, and left it as it were, in the grave, with his grave-clothes.

Observe again, my dear brethren,

4. That the resurrection of Christ shows the possibility of a general resurrection ; is an assurance to the people of God of the certainty of their rising from the dead ; and is the glorious pattern, as well as the sure pledge, of what kind their resurrection shall be. That God is able to raise the dead, sound reason and philosophy will not deny. But if it were doubtful, one certain and evident instance of it will be sufficient to answer all objections ; since facts are irresistible evidences of the truth and certainty of things. By the resurrection of Christ, therefore, God has in a most satisfactory manner demonstrated the possibility of the thing, and given us an assurance that all believers shall rise too. Hence, saith the apostle, "Christ has risen from the dead, and become the first fruits of them that slept ; as the first man was of the earth, earthy ; so the second man was the Lord from heaven," not of an earthly nature, but a heavenly original ; and "as the earthy man was, such also are those that are earthy," of the same frail materials with him from whom they are derived ; so also, "as is the heavenly man, such also are those which are heavenly," the state of their bodies shall be of a heavenly form and constitution like his. "As we have borne the image of the earthy," have been subject to the infirmities of this frail earthly body, "so shall we bear also the image of the heavenly," be transformed and fashioned in our bodies "like unto his glorious body, according to the working whereby he is able to subdue all things to himself." 1 Cor. 15 ; Phil. 3 : 21. As our blessed Lord rose to an immortal life, and his body was transformed into a very glorious state and appearance, to fit him for that heavenly world where he now resides ; so we know that "when Christ who is our life shall appear, we shall be like him, for we shall see him as he is," and

be in our bodies transformed into "the same image, from glory to glory." Believers know and feel, and may you, my dear brethren, know it too, that they have passed from death unto life, and are united to their Saviour by a living faith, as really as the members are to the body, and the body to the head; and is it conceivable that he should leave any of his saints, the members of his body, under the power of death? If Moses, the deliverer of our fathers from the tyranny of Pharaoh, would not suffer anything, not an hoof "to remain in the house of bondage," will our great Redeemer be less perfect in his work? shall our last enemy always retain his spoils, our bodies, in the grave? This would greatly reflect on his love, his power, and faithfulness. His promise is, "I live, and ye shall live also." John. 14: 19. Oh, my dear brethren how consoling and supporting is the thought of a risen and a living Saviour, under all the afflictions and troubles, perils, and uncertainties of the present life, and in the nearest view and approach of death! Believers in Christ may say, the sea we traverse may have its storms, but he calms them, and speaks them into peace. We may, sometimes be uncertain where to direct our course; but if that heavenly pilot steer our bark, we shall not wander wide of the place we aim at. Dangers may encompass, but his power can protect us. Enemies may distress us, but through him that strengthens us, we shall become superior to them. The risen and exalted Jesus is a compassionate and "merciful High Priest, ready to save to the uttermost," and, by office and inclination, ready to succor us in every time of need. O, my beloved brethren, may you have a "good hope through grace," may Christ be precious," to your soul, "as he is to all them that believe." Then, whatever are your burdens and afflic-

tions of life, whatever your cares, anxieties, and sorrows, you need not sink under them. Better things wait for you. The scene here, however uncomfortable, shall soon pass away. Death, which is the *curse* of *bad* men, shall be your blessing; and what is the commencement of their misery, shall be to you the beginning of endless peace and happiness. Remember that Jesus, though crucified and slain, lives at the right hand of God. May you, my beloved brethren, be able to join in the doxology of the apostle to the circumcision, saying: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. 1 Pet. 1: 3-5.

6. Having already exceeded my limits, I will make but one observation more, viz. : The resurrection of our blessed Lord is a powerful motive to imitate him in purity of heart and universal holiness of conversation, and to walk before God in all newness of life. The remembrance of this great event should put us in mind of the obligation we are under to separate ourselves from the corruption of the world; to subdue our sinful passions, and to forsake our former sins; to "yield ourselves to God, as those who are alive from the dead;" to do the things that are acceptable to him; to live a spiritual and divine life; and as "risen with Christ, to seek those things which are above, where Christ sitteth at the right hand of God; and to set our affections on things which are above, and not on things on the earth; that when Christ, who is our life, shall appear, we may

also appear with him in glory." Col. 3 : 1-4. The same direction the apostle gives to the church at Rome, saying: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6 : 3-6. On this passage the pious and learned *Dr. John Edwards*, a Pedit-baptist, has the following remark: "In the fourth verse we have a most appropriate and elegant similitude, which is to this effect: The *immersion* or *plunging* into the water, *which was then used in baptism*, represents to us the death and burial of Christ; and by this symbol is also signified, that those who were baptized, and, as it were, buried under the water, undertook to die unto sin, and to all carnal inclinations; for that is to be buried with Christ, and to be baptized into his death. And then on the other hand, the coming out of the baptismal water represents unto us the resurrection of Christ; and also that we ought to rise unto righteousness, and a holy and godly life. The similitude and analogy are exact, and, therefore, made use of by the apostle in other places. Col. 2 : 12. Christ's resurrection is an hieroglyphic of our spiritual rising out of the grave of sin; it is a fit emblem of our rising to newness of life."

"Now the God of peace, that brought again from the dead, our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you," my beloved brethren and kinsmen after the flesh, and whoever may read these lectures, "perfect in every good work to do his will, working in you, that which

is well pleasing in his sight, through Jesus Christ, to whom be the glory for ever." Amen.

"THE Lord is risen indeed,"
And are the tidings true?
Yes, they beheld the Saviour bleed,
And saw Him living too.

"The Lord is risen indeed,"
Then justice asks no more;
Mercy and truth are now agreed,
Who stood opposed before.

"The Lord is risen indeed,"
Then is His work performed;
The captive surety now is freed,
And death, our foe, disarmed.

"The Lord is risen indeed,"
Then hell has lost its prey;
With Him is risen the ransomed seed,
To reign in endless day.

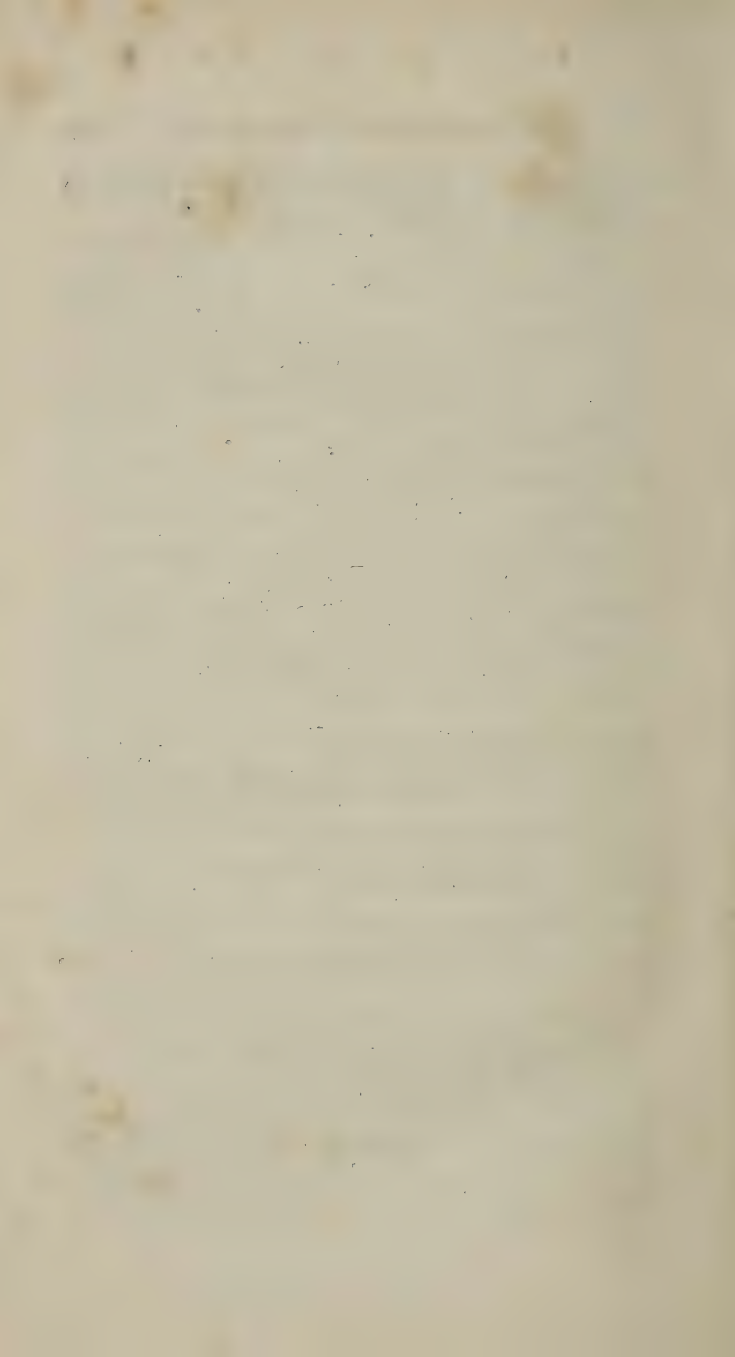
"The Lord is risen indeed,"
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame He bore.

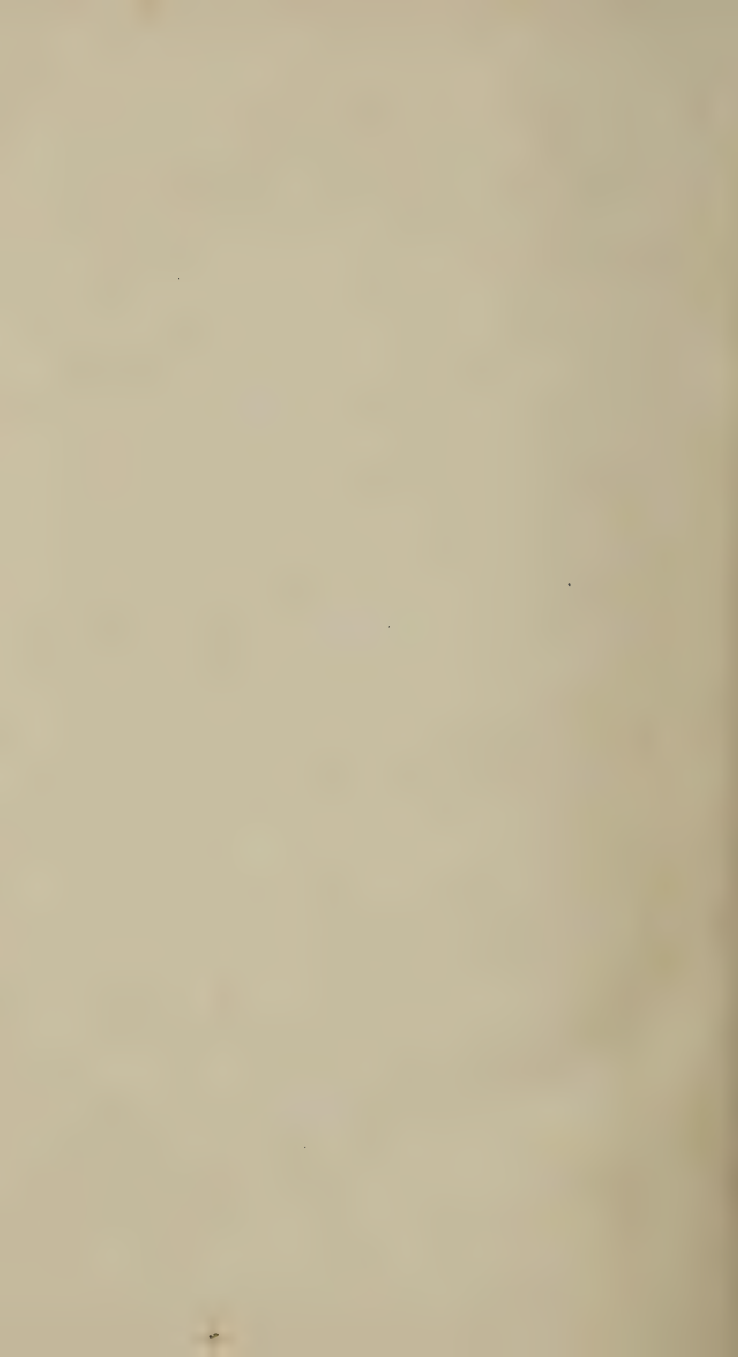
"The Lord is risen indeed,"
This yields my soul a plea;
He bore the punishment decreed,
And satisfied for me.

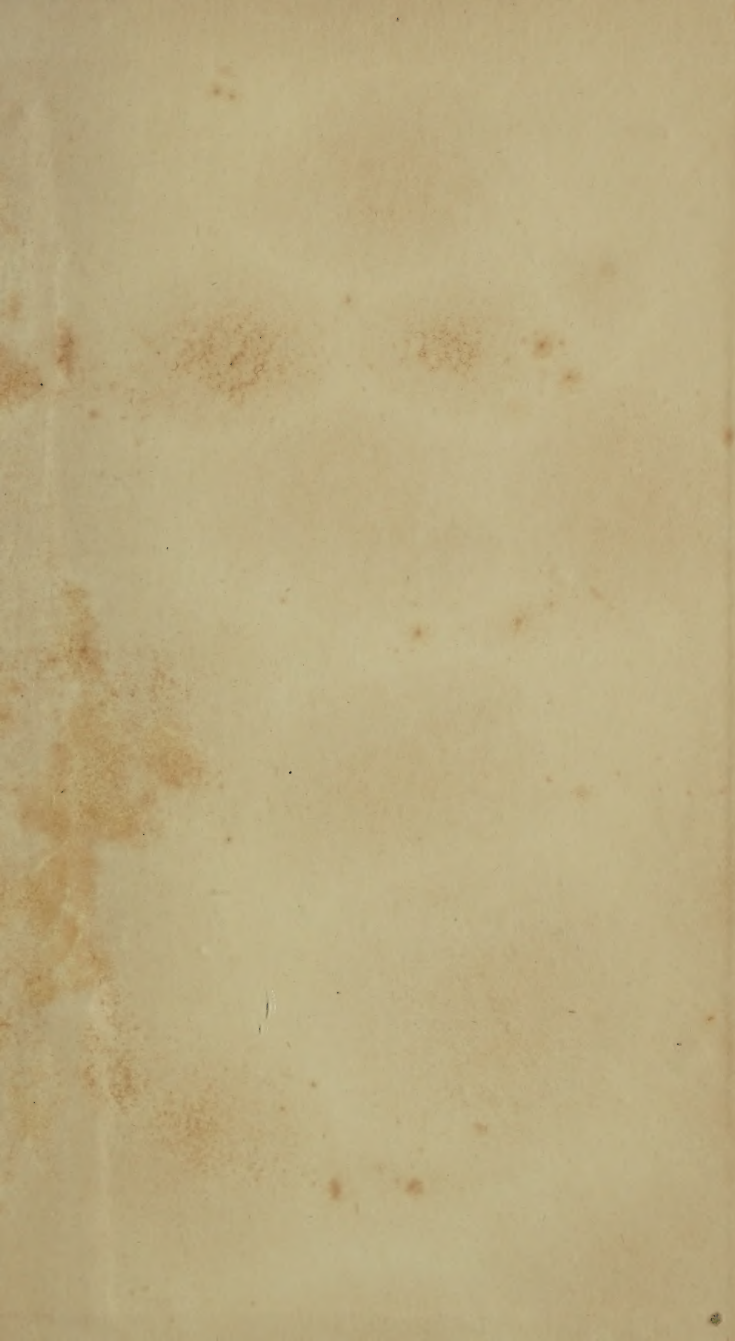
"The Lord is risen indeed;"
Attending angels, hear;
Up to the courts of heaven, with speed,
The joyful tidings bear.

Then wake your golden lyres,
And strike each cheerful chord;
Join, all ye bright celestial choirs,
To sing our risen Lord.

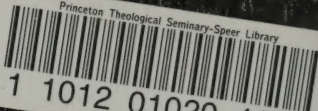
THE END.







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